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MADRAS DISTRICT GAZETTEERS.

BELLARY.

[PRICE, 2 *rupees* 4 *annas*.] [3 *shillings* 6 *pence*.]

MADRAS DISTRICT GAZETTEERS

BELLARY.

BY

W. FRANCIS,

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PREFACE.

THE original 'Manual' of Bellary, by Mr. John Kelsall, I.C.S., was written as long ago as 1872, when the district included the area which was subsequently formed into the separate Collectorate of Anantapur. For this and other reasons it has now been re-written throughout.

The present volume is the first of the District Gazetteers to be prepared in accordance with the new system under which statistics which are liable speedily to become out of date are relegated to a separate Appendix which will be revised decennially, after each census. The book has been written in haste in the intervals of other work and has claims on this ground to a lenient judgement on its shortcomings.

Thanks are due to the many persons who have assisted with it. Acknowledgements have been made where possible in the body of the volume, but special obligations have been incurred to Mr. R. Sewell, who has been good enough to help with Chapter II, and to Mr. D. W. G. Cowie, the present Collector of the district, and his predecessor, Mr. R. C. C. Carr, who have kindly read the proofs of the remainder.

W. F.

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GAZETTEER

OF THE

BELLARY DISTRICT.

CHAPTER I.

PHYSICAL DESCRIPTION.

CHAP. I.
GENERAL DESCRIPTION.
Shape and boundaries.

BELLARY is the westernmost of the four Ceded[1] or Deccan[2] districts of the Madras Presidency. It is only on its eastern flank that it is connected with the rest of the province, the other three sides being bounded by the Nizam's Dominions (on the north), the Mysore State (on the south), and (on the west) by the Dharwar

[1] The "Ceded districts" are Bellary, Anantapur, Cuddapah and Kurnool. They are so called because (except four taluks of Kurnool) they were ceded to the Company by the Nizam in 1800. See Chapter II.

[2] "Deccan" or "Dakkhan" represents the vernacular pronunciation of the Sanskrit word Dakshina, meaning "southern," which was used to designate that portion of the Indian peninsula which lies south of the Narbadá river.

CHAP. I. GENERAL DESCRIPTION.

Shape and boundaries.

district of the Bombay Presidency. In shape it is roughly triangular. Along the whole of its longest—the north-western—side the great Tungabhadra river forms its frontier, but the boundary on the other two sides of the triangle, south and east, has been formed by the accidents of history and does not follow any marked natural features. On the east, where Bellary touches the rest of the Presidency, it is flanked by the two districts of Kurnool and Anantapur. The latter of these formed part of it until the beginning of 1882 when it was detached and constituted a separate Collectorate.

Taluks and chief towns.

Bellary is made up of the eight taluks of Ádóni, Alúr, Bellary, Hadagalli, Harpanahalli, Hospet, Kúdligi and Rayadrug and includes within its limits the little Native State of Sandur. Statistical particulars of the population, etc., of these areas will be found in the separate appendix to this volume. The capital of the district is the Cantonment and Municipality of Bellary, and the head-quarters of the various taluks are at the towns and villages from which they are respectively named. Besides these, the only noteworthy towns are (going from north to south) Kosgi and Yemmiganúru in Ádóni taluk, Siruguppa in Bellary, Kampli in Hospet and Kottúru in Kúdligi taluk.

Etymology of the name.

The district gets its name from its head-quarter town, but the etymology of the word is not a matter upon which it is safe to dogmatise. Several derivations have been suggested, but none of them are convincing. Local tradition, which is supported by an account in one of the Mackenzie MSS., says that the name is corrupted from Bala-hári, meaning "the defeat of Bala," and that this Bala was an *ásura* (demon) who lived here and was slain by Indra, because he harassed the *dévakanyas*, or damsels of the divine world.

Natural divisions.

As will be seen in more detail below, Bellary consists of two widely differing natural divisions, an eastern and a western, separated by the Sandur hills which occupy the Native State of that name and run right across the middle of the district from north-west to south-east. The eastern division, which is half as large again as the western and is made up of the four taluks of Ádóni, Alúr, Bellary and Rayadrug, is a flat, almost treeless expanse covered mainly with black cotton-soil diversified here and there by the rocky hills so characteristic of the Deccan which rise out of it "like islands out of the sea". The western division, though it contains scattered patches of cotton-soil, is for the most part covered with mixed and red ferruginous soils, is broken up (except in Hadagalli taluk) by constant successions of wild and rugged hills,

lies at a greater elevation than the eastern and has a slightly larger rainfall. Both divisions have this in common that they slope gradually northwards towards the Tungabhadra.

The Sandur hills.

The Sandur hills already mentioned are, after the Tungabhadra, the most noticeable physical feature of the district. They begin at Málápuram on the bank of the Tungabhadra and run south-east for over 30 miles with only one break, the two beautiful gorges by which the Narihalla river crosses their main axis at right angles. Their highest point is the hill above the famous Kumárasvámi pagoda near their southern boundary, which is 3,400 feet above the sea. Rámanmalai, in the centre, overlooking the little hill-station of Ramandrug, is 3,256 feet, and the bold peak of Jambunath on the extreme northern limit is 2,980 feet in elevation.

The Copper Mountain hills.

The lesser hills of the district, where they form ranges, usually all strike in a direction roughly parallel to the Sandur hills—from north-west to south-east. The best known of them is the ridge called, after its highest point, the Copper Mountain[1] hills, which stands six miles east of the Sandur range and about the same distance south-east of Bellary town. This runs from the Daróji tank south-east for 26 miles to within about four miles of the Hagari river. The Copper Mountain is 3,285 feet above the sea.

The Mallappangudda range.

Some 30 miles south-west of the Sandur hills, in the Hadagalli and Harpanahalli taluks, rises the Mallappangudda range, the chief peak of which, Mallappan Betta, is 3,177 feet. Like the Sandur range, it starts close to the Tungabhadra (at the gorge at Honnúru) and runs south-east. After some 25 miles it is broken by the valley of the Chikka Hagari, but it begins again about seven miles further on and extends into Mysore territory.

The Kallahalligudda hills.

South-west of this again and about eight to ten miles from it, are the Kallahalligudda hills, the largest of which, Kallahalli Peak, is some 2,800 feet high. They are about nine miles long and though, as before, their general direction is from north-west to south-east, a considerable offshoot from them strikes nearly south-west. Thereafter, though not without a break in their continuity, they run on to form the group of hills south of Harpanahalli town, chief of which is Narasimhadévaragudda, 2,544 feet, and they end in the south of the taluk in Uchchangidurgam (2,674 feet), the precipitous sides of which are crowned by the oldest drug, or hill-fortress, in the district.

[1] So named because of the legend that Haidar Ali mined copper there. See below. The natives call the hill Sugalammakonda or Sugadévibetta.

CHAP. I.
HILLS.

The Kúdligi hills.

In the adjoining Kúdligi taluk two lines of hills occur which follow, though in a less obvious manner, this same general direction. The first is the Kúdligi line. It begins three miles north of Ánékallugudda (2,378 feet) at the trijunction of the Kúdligi, Hospet and Hadagalli taluks, passes to the north and east of Kúdligi town and terminates some five miles south-east of Jaramali Drug (2,743 feet), its chief peak.

The Gudékóta hills.

The second of these lines is the Gudékóta group of hills. This begins at Chóranúru, four miles from the southern boundary of Sandur State, trends south-east, passing to the north of the fort of Gudékóta, crosses the valley of the Chinna Hagari and the strip of Mysore territory which is here wedged in between Kúdligi and Rayadrug taluks and ends in the hill-fort of Rayadrug (2,727 feet). The striking mass of Kailása Konda, just south of this, is 3,011 feet high; in Kúdligi taluk the line includes one hill of over 2,800 feet and at least another of over 2,600 feet; and the group contains perhaps the wildest and most rugged country in the district.

The Alúr hills.

In the north of the district are two other lines of hills which, though they are too detached to be called ranges, yet follow generally a direction parallel to those above referred to. The first of these begins with the Konchanaguddam hill on the bank of the Tungabhadra in the north of Bellary taluk and runs south-east, forming successively the striking cluster of hills round Halékóta, the Kanchagára-Bellagallu[1] ridge, the hills near Holalagondi (chief peak 2,151 feet), the confused group north-east of Alúr town, the highest point of which, Arikera hill, is 2,127 feet, and the isolated peaks of Hattibellagallu, Rámadurgam (2,029 feet), and Chippigiri (1,690 feet).

The Ádóni hills.

The second line, which takes a rather more southerly direction than its fellows, begins at Kosgi in Ádóni taluk, and includes Kamanghát (2,101 feet), the Ádóni cluster (highest point 2,000 feet) and the lesser hills to the south-east of this. It is some 36 miles in length and separated from the other by a plain of black cotton-soil about twelve miles across.

Detached groups and peaks.

Besides all these ranges and lines of hills Bellary contains several isolated clusters and eminences.

The best known of these are the two rugged and picturesque groups lying north of the Sandur range and between it and the Tungabhadra. The first of them, the Daróji hills, is separated

[1] Bellagallu means "white rock" and the ridge is so named from the great scipitous white quartz run which crests it for fully four miles.

Detached groups and peaks.

from the Sandur hills by the valley along which the Southern Mahratta Railway runs from Bellary to Hospet, and extends from the Darójì tank nearly to Hospet. The second group, the Kampli hills, lies north again of these and is divided from them by the valley through which passes the road from Darójì to Hampi, the old capital of the Vijayanagar empire. The highest point in this latter group is Timmapuram hill, 2,133 feet. Another cluster worth mention is that at Kurugódu, 14 miles north-north-east of Bellary town (highest point 1,966 feet); and finally there is the Bellary rock itself, the top of which is 1,976 feet above the sea.

Scenery.

As will be seen immediately, the Sandur hills and the Copper Mountain, Mallappangudda and Kallahalligudda ranges are of Dharwar rock, while the rest of the hills and clusters are of the older granitic formation. The difference in the outward appearance of the hills of these two classes is most striking. Those belonging to the former have rounded outlines and summits, are cut into ravines, are covered with long grass and are often surrounded by slopes of detritus washed down from their sides. The granite hills, on the other hand, are composed of masses of almost totally bare rock, relieved only by the babul trees and low thorny scrub which grow in their crevices, and this rock has usually weathered and split into enormous boulders which have either grouped themselves in lines and castellations, sometimes so regular as to have a most artificial appearance, or have remained poised on end as single tors, or crashed down the sides of the hills and formed huge impassable screes around their feet. The Sandur valley may justly be called beautiful, the western taluks are usually diversified by picturesque valleys and the tree-growth in them is grateful and refreshing, but the great level, treeless, expanses of cotton-soil in Ádóni, Alúr and Bellary taluks have found few admirers. Even there, however, it is only when there is no crop upon the ground and the sad colour of the untilled soil is able to assert itself that the outlook is repellent. At other times the country has at least the saving grace of colour. Hills are always in sight, and in sunlight the nearer of them glow with dark purples and deep golden-browns in wonderful contrast to the pale blues and delicate yellows of their fellows in the distance, the vivid greens of the patches of trees in the hollows, and the varied tints of the soil, which range from the dead black of the newly-turned land, through every gradation of brown, down to the pale greys of the uncultivated patches. Mirages are a characteristic feature of this part of the country. They usually take the form of lakes with trees growing along their margins.

CHAP. I.
RIVERS.

The river system of Bellary is simple. Except a few square miles in the extreme east of Alúr and Ádóni taluks which drain into the Hindri in Kurnool and an even smaller portion of Rayadrug which slopes towards the Pennér, the whole of the district drains into the Tungabhadra or one of its tributaries.

The Tungabhadra: Its name.

After forming the boundary of Bellary along the whole of its western and northern sides, the Tungabhadra falls into the Kistna a few miles below Kurnool town. The ancient and puránic name of the river was the Pampá, by which it is mentioned in the Rámáyana and which still survives[1] in the name of the village of Hampi, which was originally known as Pampátírtha. It gets its present appellation from the fact that it is formed by the junction, in Mysore, of two rivers called respectively the Tunga and the Bhadra. These both rise in the same hill, Varáha Parvata, high up in the Western Gháts on the frontier between South Canara and Mysore State, and after running widely different courses unite at the sacred village of *Kúdali* ("confluence"), eight miles from Shimoga, to form the Tungabhadra.

Its mythological origin.

The mythological origin of the river is as follows[1]: Hiranyáksha, son of Kasyapa Rishi by Diti Dévi, seized the earth and bore it down to the lower world. The Bráhmans, having no ground to stand upon, discontinued their usual rites and sacrifices. The demi-gods, being thus deprived of their usual offerings, complained to Vishnu, who, assuming the form of a *Varáha* or boar, plunged into the ocean, entered the lower world, destroyed the demon and brought up the earth again. The perspiration arising from this exertion of the boar trickled down its tusks as it rested on the Varáha Parvata, that from the long (*tunga*) left tusk which he had used as his weapon forming one stream and that from the firm and strong (*bhadra*) right tusk with which he had borne up the earth making another. The waters of the Tungabhadra are reputed to have a peculiar sweetness, which has given rise to the saying "Bathe in the Ganges but drink of the 'Tunga'" (గంగా స్నానము తుంగా పానము).

Its rate of fall.

Including all its many windings, the river forms the western and northern boundary of the district for just over 200 miles. It enters it at a point eight miles below the railway bridge at Harihar, where it flows at a height of 1,730 feet above the sea. About thirteen miles after it has left the district, at the Sunkésula anicut in Kurnool which supplies the Kurnool-Cuddapah Canal, it is 948 feet above sea level, and the fall above the anicut is rapid.

[1] See Rice's *Mysore*, ii, 487.

Its rate of fall.

The height of the river above the sea at the point where it leaves the district is thus probably about 1,000 feet. This gives a fall within the district of 730 feet in some 200 miles, or something under 3½ feet a mile on the average. But the fall in different sections of the river's course is very unequal. Up to the Vallabhápuram anicut in the north of Hadagalli taluk it drops scarcely as much as two feet a mile, but between that point and Kampli it falls 381 feet, or nearly 14 feet a mile. Several rapids occur in this part of its course, the most notable being those at Málápuram, close by the proposed site of the dam for the Tungabhadra Project, where the stream cuts through the northward extension of the Sandur hills. Another set has formed just above Kenchanaguddam, in the north of Bellary taluk, where the river passes through the continuation of the Alúr line of hills above referred to.

Its banks and bed.

Where it enters the district the river flows between high banks of red loam, and lower down much of its bed is deep. This characteristic and the fact that the land usually falls sharply down to the river are two of the reasons why, though the flow of water in it is perennial and never entirely dries up, it has been so little used for irrigation. Its margins in many places, especially on the right bank and in the reaches above Málápuram, are frequently covered with extensive deposits of shingle, which show that its bed must have originally been much wider than it now is. Those at Makarabbi are several hundred acres in extent and some 100 feet above the present level of the stream. No navigation is possible along the river, as its bed is for the most part rocky, but in former times much timber used to be floated down it from Mysore, landed at the Vallabhápuram anicut, and thence taken to Bellary and elsewhere. Striking gorges occur at Hampi and Honnúru. Except in the rains the river is usually fordable and where it is not the people cross it in circular basket boats from eight to twelve feet in diameter made of split bamboo wicker-work and covered outside with hides.[1]

There are no road bridges over it, though numerous basket-boat ferries are maintained along its course, but it is crossed by the Southern Mahratta Railway near Hospet and by the North-west line of the Madras Railway near Rámpuram in the north of Ádóni taluk.

Its islands.

Islands occur here and there in its bed. There is one just below Angúru in the Hadagalli taluk which, though submerged

[1] See Chapter VII.

CHAP. I.
RIVERS.
Its islands.

at high flood, is partly cultivated; another stands just above the Málápuram rapid already mentioned; a third lies in the middle of this rapid and runs down as far as the Southern Mahratta Railway bridge; and there are three more at Kenchanaguddam, namely, one above the rapids there, one in the middle of them and one just below them. This last, Désanúru island, is the largest of the series, being six miles long, containing the village of Désanúru and one or two hamlets, and being much of it richly cultivated.

Tributaries of the Tunga-bhadra: the Hagari.

The only two tributaries of the Tungabhadra within Bellary which are worthy of the name of rivers are the Hagari, which drains most of the western half of the district, and the Chikka Hagari,[1] or "little Hagari," which lies sixty miles away on the other side of the Sandur hills and traverses the three western taluks.

Like the Tungabhadra, the Hagari[2] is formed by the junction of two streams which rise and unite in Mysore. These are the Veda and the Avati, and in that State it goes by the *alias* of the Vedávati, a word derived, like Tungabhadra, from the names of the rivers which give it birth. In Chitaldrug district it passes through a striking gorge known as the Mári Kanive, across which the Mysore Government have thrown a gigantic embankment to render its waters available for irrigation. Within Bellary it flows nearly due north in a wide, shallow, sandy bed which is dry for a great part of the year but after heavy rains is filled with violent torrential floods which occasionally do much damage to the wet cultivation along its banks. In 1851 the waters rose and washed away the town of Gúliam, once the head-quarters of a taluk, on the right bank. The river is crossed by the Southern Mahratta Railway near Paramádévanahalli and at this point it flows at an elevation of about 1,330 feet above the sea. Where it enters the district, some 57 miles higher up, its bed is 1,640 feet above sea level. Its fall in this portion of its course is thus about 5½ feet a mile.

When the bed is dry the strong westerly winds carry much sand out of it and pile this up in dunes on the right bank. These are seldom as much as 20 feet high but they continually advance

[1] This river is called indiscriminately the Chikka Hagari and the Chinna Hagari. There is, see below, another Chinna Hagari in the district, a tributary of the Hagari. This latter is known in Mysore as the Janaga-halla, but the name is not recognized in Bellary. For the sake of distinction, therefore, the present stream may be called the Chikka Hagari throughout and the other the Chinna Hagari.

[2] The name is said to be derived from *hagga-ari*, "freeing from the bonds (of sin)." Rice's *Mysore*, ii, 538.

CHAP. I. RIVERS. Tributaries of the Tungabhadra: the Hagari.

eastwards and have overwhelmed two villages—Jiriganúru (hamlet of Sidiganamola), three miles below the railway bridge, the ruined temple of which still appears above the sand, and "Bodurti," eight miles from Honnúru, which is said by Lieutenant Newbold[1] the geologist to have been buried thirteen or fourteen years before his visit in 1839 and to have then been covered with sand up to the tops of its walls. The blown sands are widest between this Honnúru and Márlamadiki in Alúr taluk, a length of forty miles. At the Móka ford, on the road from Bellary to Alúr, they are, from first to last, including the sandy stretch on the left bank of the river, some three miles wide. The contrast between their bright yellow slopes and the black cotton-soil on which they have been deposited is very striking. Of late years the encroachment of the sand has been checked in several places by plantations of casuarina trees.

The only noteworthy tributaries of the Hagari are the Chinna Hagari, which rises in Mysore State, drains the western parts of Kúdligi taluk and joins the Hagari in the north of Rayadrug taluk, and the Pedda Vanka ("big nullah," one of several streams so named) which rises in the Copper Mountain range and drains the greater part of the black cotton-soil plain of which Bellary taluk mainly consists.

The Chikka Hagari.

The Chikka Hagari, like all the other chief streams of the district, rises in Mysore State. Its course is nearly due north and after draining parts of Harpanahalli, Kúdligi and Hadagalli taluks it falls into the Tungabhadra near Kittanúru.

Minor streams.

The minor streams which flow into the Tungabhadra are none of them much more than nullahs. Going from south to north, the chief of them are the Haggaranúru nullah, rising near Harpanahalli and draining the country west of the Mallappangudda hills; the Hampáságaram nullah, which joins the Tungabhadra at the village of that name; the Hampápatnam or Belláhunishi nullah which drains the hilly country north of Kúdligi; the Gauripuram nullah which runs along the western base of the Sandur hills; the Narihalla river, which flows across the Sandur State through the beautiful Óbalagandi and Bhímagandi gorges, is dammed up to form the Daróji tank and thence flows northwards to the Tungabhadra; and the Hariványam nullah or Kariji vanka, which drains the country lying between the Alúr and Ádóni hills above referred to.

Such little irrigation as all these rivers and streams afford is referred to in Chapter IV below.

It will be evident that since the district drains from the south northwards into the Tungabhadra it must have a general slope in

[1] *Madras Jour. Lit. and Sci.*, ix, 310.

CHAP. I. RIVERS. Level of the district.

that direction. It has been seen that the lowest point of the bed of the Tungabhadra, at the north-east corner of the district, is about 1,000 feet above the sea. The levels of the highest part of the district, along its southern frontier where it runs up into the Mysore plateau, have been ascertained by the officers of the Mysore Topographical Survey. They found [1] that the southern boundary of the Harpanahalli taluk was approximately 2,000 feet high, falling to 1,730 feet in the valley of the Tungabhadra and to 1,900 feet in that of the Chikka Hagari. East of this latter river the ground rises again and on the Kúdligi boundary south of Ujjani (the great Lingáyat centre) reaches 2,108 feet and south of Nimbalagiri, east of this, 2,216 feet. This is the highest level in the district, for eastwards again the country falls away to the valley of the Chinna Hagari and is only 1,534 feet at the point where this river enters the Rayadrug taluk, and 1,640 feet where the Hagari enters it further south.

SOILS.

As has already been stated, the eastern taluks of the district consist for the most part of black cotton-soil (*régada*), while mixed (*masab*) and red ferruginous (*lál*) soils predominate in the western country. The percentages borne by each of these to the total area of each taluk are given in the margin.

	Black.	Mixed.	Red.
Ádóni	65	...	35
Alúr	77	15	8
Bellary	82	...	18
Rayadrug . ..	27	54	19
Hospet	8	90	2
Kúdligi . ..	7	24	69
Hadagalli . ..	32	47	21
Harpanahalli ...	12	87	1

Black cotton-soil.

The best régada in the district is that in the Ádóni and Alúr taluks. This soil hardly ever occurs in hilly tracts, the rock in these being covered with red earth produced by its own disintegration, and where a large hill rises in the middle of a plain of black soil it is nearly always surrounded by a fringe of this red land. Thus it is in the west of Bellary and Rayadrug taluks and in the centre and south of Ádóni, near the hills, that most of the mixed and red soils in them are found. The régada in Hadagalli mostly lies in the south and the north-east of the taluk.

The origin and properties of black cotton-soil have been much discussed but have yet to be finally determined. In some quarters it is believed to be derived from basalt by surface decomposition, in others to be argillaceous earth impregnated with organic matter, or an ancient forest humus, and in yet others to

[1] The figures given are quoted from p. 7 of Mr. Bruce Foote's account of the geology of Bellary in Mem. Geol. Surv. India, xxv, 7.

CHAP. I.
Soils.
Black cotton-soil.

have been deposited at the bottom of lakes or lagoons. It contains a larger proportion of organic matter than most other soils, though the percentage is not really high, and a considerable admixture of carbonate of lime, and its properties of retaining moisture, of cracking deeply in every direction in the dry weather and becoming impassably sticky in the wet are well known. Several theories have been propounded to account for its colour. Dr. Leather [1] has recently disproved the idea that this is due to organic matter, as boiling with concentrated sulphuric acid has little effect upon it, but leaves a dark brown residue which is apparently due to some mineral peculiar to this soil.

In Bellary the cotton-soil is generally some four feet thick, though in places the depth is much greater. It is usually supposed by the ryots to require no manure and to be incapable of exhaustion but in other parts of India cultivators are now beginning to manure it. It is seldom irrigated. Its great enemy is a deep-rooted grass called *nath* grass (*cyperus rotundus*) which the ordinary methods of cultivation fail to remove and which has to be exterminated by deep ploughing with iron ploughs. Trees do not grow well on it. This has been attributed to the layer of limestone which often underlies it, but another theory [2] is that the periodical cracking of the soil exposes and ruptures the smaller roots of the trees and thus checks their growth, and ploughing round their roots has been suggested as a remedy. It is also probably largely true that on this soil trees are not in any way encouraged to survive, lest they should overshadow and harm the crops. In the oases in the cotton-soil taluks which are afforded by such spots as forest reserves, railway station compounds and so forth, trees may be often found growing with vigour.

Red and mixed soils.

The red and mixed soils vary widely in composition and quality, ranging from deep ferruginous loams down to poor varieties which appear at first sight to consist wholly and entirely of pebbles as big as hens' eggs, but which nevertheless succeed in producing a crop if only the rainfall is sufficient.

CLIMATE.
Rainfall.

Detailed statistics of rainfall are given in Chapter VIII below. The average for the district is under 23 inches, which is less than is received in any other in the province.

Temperature.

The only station in the district at which systematic meteorological observations (other than the registration of rainfall) are made is Bellary itself. There, a daily record of the temperature,

[1] Final report, dated 1st November 1897.
[2] Mollison's *Text-book of Indian Agriculture*, p. 22.

CHAP. I. CLIMATE. — Temperature.

the humidity of the atmosphere and the wind velocity is kept at the hospital and the results are telegraphed daily to the Meteorological Reporter at Madras. The marginal statement gives the average maxima and minima and the mean temperatures in degrees Fahrenheit deduced from the figures of a series of years. It will be seen that from March to May the thermometer keeps unpleasantly high. April, the hottest month, has a mean of 90° and an average maximum of 103°. The dryness of the air, however, makes the temperature far more bearable than in the damp coastal districts. From November to February the district enjoys a genuine cold weather, the days being delightful and the temperature at night often falling below 55°. The mean temperature in April is higher than that at any of the 20 recording stations on the plains in Madras except Cuddapah and Kurnool, but the mean in December is lower than in any of them except Kurnool and the three stations—Gopalpur, Waltair and Cocanada —in the three northernmost districts of the Presidency, while in the months following April the mean in Bellary is, in comparison with that of other stations, relatively noticeably cool. For nine months in the year, in short, the climate of the district is, as Madras climates go, exceptionally pleasant. The south-western taluks, from their higher altitude, are the coolest quarter. The highest temperature recorded since 1889 was 111°·2 on May 15th, 1897, and the lowest 47°·2 on January 5th, 1890.

	Average maximum.	Average minimum.	Mean.
January ...	87·6	60·5	74·0
February ...	94·2	65·4	79·8
March ...	100·3	72·1	86·2
April ...	103·4	77·1	90·2
May ...	102·4	77·5	89·9
June ...	94·5	75·7	85·1
July ...	90·9	74·6	82·7
August ...	90·8	73·6	82·2
September ...	90·6	72·7	81·6
October ...	89·7	71·1	80·4
November ...	86·7	65·6	76·1
December ...	85·6	60·9	73·2
The year ...	93·1	70·6	81·8

Temperature is not now officially recorded at Ramandrug, but the first edition of the present Gazetteer states that the thermometer has never been observed to rise above 87° there, and gives figures for December to June showing that the place is on an average 13° cooler than Bellary at 2 P.M.

The considerable diurnal range of the temperature at Bellary is noticeable. It also occurs throughout the district and it is this contrast between the cold nights and the burning middays which has done so much to fracture the rocks of the country into the extraordinary shapes they often assume.

CHAP. I.
CLIMATE.
Humidity.

In the humidity of its atmosphere Bellary occupies a very exceptional position. It is considerably the driest of all the places in the Presidency at which a record is kept. Of the five-day periods for which the Meteorological Department works out averages the driest in the year is usually that from March 12th to March 16th and the dampest that from September 28th to October 2nd.

Winds.

Month.		Direction of wind.	Daily velocity in miles.
January	...	S. 68° E.	81
February	...	S. 57° E.	92
March	...	S. 35° E.	109
April	...	S. 63° W.	127
May	...	N. 73° W.	201
June	...	S. 86° W.	251
July	...	S. 87° W.	282
August	...	N. 87° W.	263
September	.	N. 78° W.	223
October	...	N. 42° E.	104
November	...	N. 81° E.	77
December	...	S. 86° E.	76

The normal direction and velocity of the wind in each of the twelve months are given in the marginal table, which shows that it is during the south-west monsoon that the strongest breezes blow. Trees in exposed situations will be seen to be generally leaning over to the east, and the blown sands of the Hagari river lie mainly on its right, or eastern, bank.

GEOLOGY.
Archæan rocks.

Five-sixths of Bellary is covered with the Archæan rocks which form the fundamental series of the peninsula.[1] Whether they are simply very ancient sedimentary deposits or old Plutonic rocks arranged in bands and flows is not as yet very certain, but appearances point to the latter hypothesis being the more probable. They may be divided primarily into two classes—granitoid and gneissic. The granitoid are the older, and upon them the gneisses, and afterwards the rocks of what is known as the Dharwar system, were deposited by quiet, long-continued sedimentary action. Subsequently a period of great disturbance supervened and the Dharwar rocks were crumpled by immense lateral pressure into great folds with a strike usually running from north-west to south-east. The granitoids underlying them were necessarily crumpled with them. Later there followed a period of vast erosive action, thousands of feet of the upper rocks were denuded and removed, and the underlying gneissic and granitoid foundation was again exposed over great areas, and now, as has been stated, covers five-sixths of the area of the district.

The four Dharwar bands.

The Dharwar rocks, however, remain in four well-marked bands which all of them run right across the district from north-west

[1] The geology of the district has been exhaustively dealt with by Mr. Bruce Foote, F.G.S., in his account of it in Vol. XXV of the *Memoirs of the Geological Survey of India.* The following description is condensed from that account and I am also indebted to it for many other details of interest connected with the district.

CHAP. I. GEOLOGY.

The four Dharwar bands.

to south-east following the strike of the folds already mentioned. The most important of these is the twin band which comprises the two parallel ranges of the Sandur hills and the Copper Mountain ridge already above referred to. They are coupled together by a connecting strip of rocks of the same system running east and west across the valley of the Narihalla river north of Sandur State.

South of these two the Mallappangudda range, also described above, similarly belongs to the Dharwar system, and south of this again the Kallahalligudda range and the whole of the country south-west of it is also Dharwar rock.

The last of the four Dharwar bands referred to is less marked than these other three, there being no hills of importance along its course. It is called the Pennér-Hagari band, lies north of the Sandur State, and runs from Nadivi (on the bank of the Tungabhadra, in Bellary taluk), south-eastwards to the valley of the Hagari at the point where the Southern Mahratta Railway crosses it, and thence on into Anantapur district. An irregularly shaped off-shoot of this travels south-west as far as Kampli town.

The great interest of these Dharwar bands lies in the fact that, as will be seen in more detail later, they are the only rocks in the district which contain any notable mineral wealth, the older formations being almost entirely destitute of metals. Another noteworthy point about them is that they form the material of which the highest peaks in the district are constituted, the summits of the gneissic and granitoid areas being of smaller elevation.

It used to be held that they were eruptive bands which had forced their way upwards through an older, overlying stratum of granite, but this theory has had to give way to the view just stated, namely, that they are in reality younger than the granites, and so far from having burst through these latter are the last remaining traces of a mass of rock which was deposited upon them and afterwards for the most part eroded and removed.

Chief hills of the Archæan system.

Most of the Archæan rocks are granites more or less porphyritic in character, and generally pale grey or pinkish white in colour. They form many of the best known hills in the district. Going through it from north to south, the Ádóni group consists of granite which in places is richly coloured and capable of a high polish, and so would make admirable building material. The Alúr hills are mainly composed of a hornblendic granitoid, generally banded in structure. The rocks at Hampi are a moderately fine-grained pale grey granite. At Bellary the north hill ("Face Hill") is composed of porphyritic granite, greyish when freshly broken, with pink blotches formed by included orthoclase crystals, and weathering to a dull pale brownish pink, while the rock on which

the fort stands is much less porphyritic, of a lighter grey, of a finer texture and so less weathered than the north hill, and, owing to the differences in the jointing of the rocks of which it is formed, less castellated in appearance. Rayadrug is of grey granite, weathering into large blocks which are rather more rounded than usual. Near Gudékóta the granite changes to a bluish tint and the size of the blocks to which it weathers greatly increases, those round the Gudékóta fort itself being perhaps some of the largest in South India. Uchchangidurgam in the southern extremity of the district consists of very massive granitoid showing little or no lamination.

Chief hills of the Archæan system.

The Kallahalligudda Dharwar band.

The four bands belonging to the Dharwar system deserve, from their economic interest, a more detailed description. Returning northwards again, the first of them which is reached is that which contains the Kallahalligudda hills.

Hematite quartzite.

This range owes its elevation mainly to a large number of important beds of hematite quartzite which from their hardness have weathered less rapidly than the surrounding rocks. These travel all along the range from its northern extremity down to Kallahalli Peak and then follow the south-western outliers from the main range up to and across the Tungabhadra. Thence they sweep north-east again and so make a rough horse-shoe of which Kunchúru village is the apex. South of these, the ridge which runs north and south three miles east of Teligi contains more hematite in a triple bed, and yet other deposits occur west of this along the bank of the Tungabhadra. On the north-west side of the Teligi ridge is an old iron mine of small extent. Many of these hematites would be worth smelting if only fuel were cheaper and more abundant.

Quartz veins.

Quartz veins which appear to be worth prospecting for gold occur to the south of Kallahalli Peak, at the north-eastern end of the small group of hills two miles west of Nílagunda, and to the east and north-east of the Teligi ridge.

The Mallappangudda Dharwar band.

More hematites.

Travelling northwards to the Mallappangudda band of the Dharwar system, more hematite is met with, the beds rising rapidly into the great western shoulder terrace of Mallappangudda hill and continuing for six miles more to form the conspicuous western scarp of the high Mallappangudda ridge. They then sink again and are lost at the Kanavihalli pass, but re-appear in the extension of the hills which run down towards Chigatéri.

Gold-washing.

In the group of hills north-west of Chigatéri are fairly numerous quartz reefs and a resident of the village obtains a fair show of gold by washing the streams which flow from the hill marked

CHAP. I. GEOLOGY.

"Janjeeculgooda Platform" on the taluk map. The best yield is obtained from the nullah which runs north past Konganahosúru village. Further particulars will be found in the notice of Chigatéri village in Chapter XV below.

Signs of diamonds.

In the northern part of the Mallappangudda band, on a low hill just south of Dévagondanahalli (three miles south of Huvinahadagalli, see p. 239 below) Mr. Bruce Foote found signs of an old diamond-working in an outcrop of pebbly conglomerate not unlike the diamond-bearing conglomerate at Banganapalle.

Sandur-Copper Mountain twin band.

Going still northwards. the twin band of the Sandur hills and the Copper Mountain range is reached. These are both of them synclinals, that is, huge troughs formed by the lateral pressure to which the Dharwar rocks have been subjected. In the Sandur range the outer sides of the trough form the two ridges which enclose the valley in which Sandur village lies, but in the Copper Mountain ridge the denudation has been more complete and the trough shape is not noticeable unless the rocks are examined in section.

Hematites plentiful and rich.

Both synclinals contain very numerous beds of hematite. The supply is, in fact, practically unlimited and it is often exceedingly rich in iron. Mr. Bruce Foote has pronounced it to be probably the richest country in iron ore in all India and one of the richest in the world, and to exceed in wealth even the famous magnetic iron region in Salem district. The beds of hematite all run lengthwise along the two ranges, following their general direction from north-west to south-east. They are too numerous for separate description. The richest outcrop in the Sandur hills occurs half a mile south of Kummataruvu village, near the southern limit of the State, where the hematite forms the broad crest of a ridge some 150 feet in height which apparently consists entirely of pure steel-grey crystalline hematite (specular iron) of intense hardness.

Native iron-smelting.

Until recently, the softer ores used to be mined and smelted on a small scale in a primitive fashion by the natives. One of the chief mines they used is called Adar Gani, and is situate 1½ miles west by north of the well-known Kumárasvámi pagoda near the southern boundary of the State. The ore was carried on pack-bullocks to smelting centres at Kanivehalli in the valley of the Narihalla and to Shidégallu in Kúdligi taluk, fifteen miles to the southward. At the northern end of the range the ore found on Jambunath Konda, the conspicuous peak which there terminates the range, used also to be smelted at Kámalápuram in Hospet

taluk and worked up into the big boilers used for making jaggery from the juice of the sugar-cane which is so extensively grown round about Hospet. The iron industry is now dead, the cheaper English material having ousted that smelted by the natives.

Manganese ore.

In addition to iron, manganese ore also occurs in three places on the Sandur range, namely, on the western slope of the Ramandrug plateau, half way down the ghát road leading to Náráyanadévarakeri; at the southern end of the range, the deposit being crossed by the path from Kummataruvu to Tonashigiri in Kúdligi taluk; and, thirdly, two miles south of Kanivehalli on the western flank of a small spur extending northward from the south-western apex of the curve of the hills by Kumárasvámi pagoda. Ore from the first of these deposits has been analysed and found to contain 43 per cent. of manganese dioxide, and the last of them, which is so situated as to be capable of being mined by ordinary quarrying and easily removed, appears to be even richer.

Gold.

Two miles east of the travellers' bungalow at Ettinahatti and within the limits of the Sandur State, at a place called in Canarese *Surung Maradi*, or "mine-hill," are three old "drives" into the side of the hill which are not visible from the lower ground. They have been cut into the quartz, which is here of a likely-looking blue colour, and are clearly old gold-workings. They are greatly choked with mud and débris and it is not possible to say with exactitude how far they extend into the hill-side. No one has yet prospected the place systematically and it is not known whether the mines were abandoned because of the failure of the vein or in consequence of one of the many political convulsions which passed over this country. A detailed account of the three drives, written by Mr. Sewell when Collector of the district, will be found in the *Madras Mail* of August 1893.

Pennér-Hagari Dharwar band.

Continuing to travel northwards we reach the last of the Dharwar bands, the Pennér-Hagari band. This contains but little of the hard hematite quartzite and consequently has been so completely denuded that it includes few hills of any size. It is also so covered by superficial deposits, especially continuous spreads of cotton-soil, that its nature cannot be examined in detail.

Quartz runs and trap-dykes.

Both the Archæan and the Dharwar systems contain a number of intrusive rocks. The most interesting of these are the quartz runs, varying in colour from white to chocolate, which stand out conspicuously upon the crests of several peaks in the district—notably Kanchagára Bellagallu in the Alúr line of hills—and the

CHAP. I. GEOLOGY.

Quartz runs and trap-dykes.

trap-dykes consisting of the hard black hornblendic diorite [1] which is so often seen topping a succession of hills for several miles. The quartz runs are probably older than the trap-dykes, and some of the latter were intruded before the Dharwar rocks were deposited and some afterwards.

Both these intrusions are commonest among the Archæan rocks. The longest quartz run in the district is that at Harpanahalli, which extends for 14 miles on the north side of the town and rises in one place into a knot of hills 300 or 400 feet high, while the longest trap-dyke is that which crosses the Hospet-Kámalápuram road about three miles from Hospet and runs south-east for 27 miles to Ávinamadugu near the south-western base of the Copper Mountain ridge. Of the 260 dykes which have been found in the Archæan rocks 119 similarly run in a direction striking roughly from north-west to south-east.

Copper.

Besides the iron, manganese and gold above referred to, the only metallic mineral in the district which deserves mention is copper, which is found in very small quantities in two places. The first of these is in the above-mentioned great quartz run north of Harpanahalli, on the eastern slope of the saddle in it over which runs the main road to Hospet. The quartz is greatly stained by the green carbonate of copper for about 20 yards, but the amount of the ore is very small. There is an old mine there, but it was evidently abandoned almost as soon as it was begun. The second spot is in a quartz run at the highest point of the ridge 2½ miles east by north of Holalagondi in Alúr taluk, where the quartz is again stained green from traces of copper. The Copper Mountain is so called because of a tradition that Haidar Ali mined copper there and Lieutenant Newbold—a trustworthy observer and skilled geologist who travelled over much of the district between 1835 and 1840, when he was A.D.C. to the General Commanding at Bellary—saw signs of the occurrence of the metal on the range in the shape of traces of green carbonate in seams and incrustations in the refuse thrown out of the old mine. There was no continuous lode.[2] Even in his time the site of the mine was nearly obliterated and not discoverable without a guide, and Mr. Bruce Foote found his description of its situation [3] insufficiently exact to enable it to be identified and was unable to find either the mine or any indications of copper anywhere on the Copper

[1] Mr. Bruce Foote points out that this exceedingly hard rock would make much better road metal than the white quartz which it is the fashion to employ.

[2] J.A.S.B., xiv, 514.

[3] He says it is not far from "a columnar mass, 50 feet high," which "crowns the ridge,"

Copper.

Mountain ridge. His guides led him, indeed, to a shallow excavation on the south side of the steeply scarped north-east spur, which they said was the mine, but the substances they pointed out as traces of ore were "thin films of an impure sulphate of alumina, of a pale yellowish to pale dirty green colour, a recent product of decomposition due to infiltration, such as is often seen in damp excavations in similar rocks elsewhere, *e.g.*, in one of the two small caves nearer the summit of the mountain."

Building stones.

The supply of building stones of the best classes in the district is inexhaustible and many of the more handsome varieties deserve much more notice than has so far been vouchsafed them. Among the granites may be mentioned a rich deep red syenite forming a small hill about half way between Dammúru and Bailúru, eleven miles north of Bellary on the road to Siruguppa, and a dark blackish-grey porphyry full of large bright flesh-coloured felspar crystals which occurs on the north side of the Tóranagallu hill near the station of the same name on the line between Bellary and Hospet. Among the most attractive of the trap porphyries are a beautiful stone found about half a mile east of Huralihálu in the south-east corner of Kúdligi taluk, in which rich green crystals of felspar are embedded in large numbers in a blackish green matrix, and another somewhat similar variety occurring in a small dyke close to the right bank of the Hagari about 1¼ mile south-south-west of the village of Málvam in Rayadrug taluk.

Jasper rocks.

In the Sandur hills, especially in the eastern part of them, are found large quantities of splendid riband jasper which has similarly been up to the present entirely neglected. It occurs in every variety of tint from bright scarlet red to a delicate pinkish white, and from grey to deep purple and red, and would apparently make admirable mosaic and inlay work. Mr. Bruce Foote gives the following as the localities where the best specimens can be procured: (*a*) in the corner in the hills at the foot of the ruined hill fort of Timmappaghar, three miles north of Sandur, (*b*) on the top of the ridge north of this fort, (*c*) two miles north-west by north of the fort on the cliffs which form the northern side of the Ramgol ravine, (*d*) in the cliffs of Ubbalagandi, a village in Hospet taluk just east of the Sandur range, and (*e*) on the ghát path leading from Ettinahatti bungalow to the Forest bungalow on the Dónimalai plateau south of the Bhímagandi gorge.

These building stones and jasper rocks seem to be worth the attention of the Consulting Architect to Government when next the ornamentation of buildings in Madras is in question.

CHAP. I.
GEOLOGY.

Potstone or steatite.

Another valuable building material is the potstone or steatite which occurs in several places in the district and which has been carved with such wonderful effect in the beautiful little Chálukyan temples in Hadagalli and Harpanahalli taluks which are referred to later.[1] This is soft when first quarried and hardens on exposure to the air, but at the same time it weathers remarkably well, some of the carvings in these temples, though deeply under-cut and as finely chased as jewellery, remaining almost as sharp as the day they were executed, seven centuries ago.

The most important sources of this mineral are the hill at Nílagunda, near one of these temples, and a quarry four miles west-north-west of Hiréhadagalli, in which village there is another of them. On the low rise north of the Arasapuram hill in Kyára-katti village of Harpanahalli taluk a greenish-grey steatite is mined and converted into bowls and platters for domestic use. A similar stone is used for the same purposes at Sómalápuram in Kúdligi taluk, four miles south-west of Sandur. This last clearly belongs to the Dharwar system, but the other cases seem to be of the same age as the Archæan rocks.

Limestones.

True crystalline limestones are rare in the district. They all occur in the Dharwar series, and the deposits are apparently all of them small and unimportant. Lime for building purposes is, however, procured in very many places from the formations of kankar or nodular limestone which are very commonly met with near to or on the surface of the hornblendic and other basic rocks which occur so largely in the Dharwar system as flows and dykes.

Mineral pigments.

The Dharwar system contains in places, especially on the western side of the Sandur hills, ochres of varied tints which are sometimes used for colour-washing houses and deserve more exten-sive employment. Under the ore bed in the Adar Gani mine already mentioned a rich red and a yellow variety are found; along the western base of the Ramandrug hill an intensely red earthy hematite occurs; at Ramandrug itself the deposits are purplish ranging to pink, whitish, and yellow; and in other places on these hills specimens of a delicate cream colour, of a pinkish lilac tint and of other shades are found. Probably these deposits might be successfully worked on commercial lines.

This concludes the list of minerals in Bellary. Except in iron and in building-stone the district is not minerally a rich one, but the quantity and the quality of its stores of these two substances are quite exceptional.

[1] Chapter XV.

CHAP. I.
FLORA.

The flora of the district has apparently never been systematically examined by the experts and a discussion of it by a layman would be a hazardous undertaking. In the drier eastern taluks the flora consists largely of such drought-resisting plants as the *euphorbias*, *asclepiads* and *acacias*. The characteristic tree there is the *acacia arabica*, or babul. Next in frequency comes the nim, or margosa. The western taluks have no lack of trees and in the damper hollows in them creepers and undergrowth flourish luxuriantly. In Kúdligi the characteristic trees are the date-palm, which lines the edges of every ravine and provides toddy for even such distant places as Alúr taluk, *cassia fistula*—"the Indian laburnum", sacred to Siva—and the tamarind, always a lover of granitic soil. Over all the waste land grow the golden-flowered *cassia auriculata* and the *dodonæa*. Perhaps their prominence is chiefly due to the fact that goats will touch neither of them. On the Sandur hills teak grows, though somewhat under protest, and a little sandal, and the forests contain a considerable quantity of a third valuable tree, namely, the yépi, or *Hardwickia binata*.

FAUNA.
Domestic animals.
Cattle.

Though a hot and dry climate, such as that of Bellary, is usually supposed to be favourable to the production of large and strong cattle, the stock raised within the district are generally of a very mediocre stamp. Little or no care is taken in selecting bulls for breeding, any immature or poor specimen being used. Yet the ryots appreciate the advantages of getting a really good sire. Some years ago, for example, a sowcar presented a valuable bull to the temple of Nárappa at Chigatéri in Harpanahalli taluk and its services were freely availed of by the villagers. But good animals are seldom obtainable. Those dedicated to the village goddesses, except that they must be free from obvious deformity, are usually of no better stamp than their fellows, though the freedom with which they are allowed to graze where they choose among the crops keeps them in better condition.

The difficulty of getting satisfactory bullocks has always been one of the great hindrances to agriculture in the district. In Munro's time, 100 years ago, the cattle for the first yoke of the *pedda madaka*, or big plough, used in the cotton-soil country had always to be imported animals, none bred in the district being strong enough, and it is the same still. The only good animals obtainable are those imported from Mysore (and Dharwar) and from Nellore. The former (which bear a strong likeness to the well-known Amrat Mahál cattle, and are believed to be descendants of Amrat Mahál bulls distributed in the neighbourhood many years ago) are sold in large numbers at the annual fairs at Mailár

CHAP. I.
FAUNA.
Domestic animals.
Cattle.

and Kuruvatti in the south-western corner of the district. The Nellore cattle are brought over in large herds by drovers from that district and sold to the ryots, at very high prices, on the instalment system; a part payment down securing the purchaser the animal and the remainder of the price being paid in two subsequent instalments. If the purchaser does not pay these instalments promptly the drover often waits in his house, living at his expense, until the money is forthcoming. The cattle of Gudékóta in Kúdligi taluk have the reputation of being specially active and enduring on rough or stony ground, but they seem to have acquired this characteristic from the rocky nature of the country in which they are raised, and are apparently not a separate breed.

Buffaloes.

Many of the buffaloes of the district are peculiar in having a white patch between their horns and a white tuft at the end of their tails. In Kampli and Siruguppa and the villages round about them a very large breed which comes from near Raichur in the Nizam's Dominions is much used for pack work. These animals are brought across the river for sale once a year. The drovers bring only gelded animals—never cows or bulls—and so keep the breeding in their own hands. As much as Rs. 80 is paid for a good specimen of these buffaloes. They are used for taking manure to the fields and crops to the threshing-floors when the ground is too heavy for carts, and a good one, it is said, will carry a load of 15 maunds, or some 380 lbs.

Sheep.

The great majority of the sheep in the district are of the black or black-and-white wool-producing breed, but the long-legged red sheep, covered with hair instead of wool, is also met with. The woolly sheep are of what is known as the Mysore breed. For many years Sir Mark Cubbon had an experimental sheep farm in Mysore under the charge of a European Commissariat subordinate. Merino rams were imported yearly from Australia and the cross-breeds distributed all over the country. The breed of sheep was thus immensely improved in size, quality of mutton and wool.[1] The weaving of the wool into blankets is a thriving industry among the Kurubas, the shepherd-caste of Bellary, and is referred to again in Chapter VI below.

Goats.

The goat of Bellary is of the ordinary omnivorous variety.

Game.

The larger kinds of game are scarce in the district. Tigers are occasionally heard of in Sandur, but they probably come up from Mysore and are not permanent residents. Newbold says, however, that in 1838 they rendered the road from Hospet to Ramandrug dangerous to the solitary traveller, and Murray's *Guide*

[1] Shortt's *Indian Cattle and Sheep*, 2nd edn., 118.

CHAP. I.
FAUNA.
Game.

to Madras mentions a tiger having killed a man and a woman at Daróji in 1879 and another man among the Hampi ruins. Leopards occur in the granite hills in Kúdligi taluk, especially round Jaramali and Gudékóta. Bears are found in these same hills, and the Bóyas are fond of hunting them, turning them out of their caves with spears and torches and then shooting them. They are also fairly numerous in the Kampli hills and sometimes do much damage to the sugar-cane. Hyænas and wolves are reported now and again in the western taluks. Pig are numerous in the Kampli hills, in parts of Kúdligi, and in the Sandur hills and commit havoc among the crops. The Bóyas often organise beats for them. A few sambhar survive in the Sandur hills and barking deer are said to be occasionally seen there also. The "chinkára" or "ravine-deer" (Bennett's gazelle) and the black buck are fairly common throughout the western taluks, and the latter are also often seen in the cotton-soil country.

In the Tungabhadra crocodiles are numerous; so are otters, and the natives say that the latter are useful in keeping down the former, slaying their young in considerable numbers. There appears to be no record of mahseer having ever been caught in the Tungabhadra, though they have been occasionally taken in Mysore in the Tunga and the Bhadra.

Of the game-birds, peafowl are common throughout the western taluks, especially along the banks of the Tungabhadra. The Indian bustard is also met with in this same area and in Bellary and Rayadrug taluks. Partridges, quail, sandgrouse, pigeon and hares occur wherever the ground is suitable, but snipe and teal, as was only to be expected in so dry a climate, are rare, the former being plentiful only under the Kanékallu tank in Rayadrug taluk. Along the Tungabhadra, near Hampáságaram and Belláhunishi, the barred-headed goose is often met with.

CHAPTER II.

POLITICAL HISTORY.

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THE earliest inhabitants of the district of whom any traces remain are the prehistoric makers of the rude stone and iron implements and rough pottery which have been found on the tops of so many of its hills and the builders of the kistvaens which occur here and there within it.

These ancient races passed through three main stages of development, namely, the palæolithic age, during which their only achievements were rough chipped stone implements; the neolithic, when the implements were more various, better formed and polished, and pottery first came into use; and the iron age, during which the discovery of the superiority of iron drove stone out of the field and wheel-made pottery ousted the hand-made variety.

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Geological evidence shows that a great and unbridged gap occurs between the palæolithic and neolithic periods, but the latter and the iron age appear to overlap, and the people of the iron period were probably the direct descendants of the neolithic inhabitants.

Their settlements and implements.

Up to the present some thirty [1] settlements of these primitive peoples have been discovered in Bellary, which is more than have been found in any other district in the Presidency. The most prolific in implements and pottery have perhaps been those on the two hills in Bellary town itself and on the Peacock Hill (Kappagallu) five miles to the north-east. It is curious that these settlements were always placed on the granite hills and never on those of other formations. The reasons for this choice were perhaps that the granite hills are more isolated, and so more easily defensible; that they were more handy for the plots of cultivation which these early people must have had on the low ground; that they weather into more convenient rock shelters and terraces than the other hills; that they contain the diorite of which the tools were made; and that the collection of water on them is more easy.

The tools most commonly discovered are the stone strikers used for making implements, and corn-crushers, mealing-stones and celts; but some twenty different classes of tools, etc., are represented [2] and in three places stone beads were discovered. Some of the implements are made of stones which had been selected for their special properties and brought from long distances.

The curious mounds of ashes which are found in several places in the district, and which are referred to in the account of Kudatini in Chapter XV, seem to be connected with these ancient peoples. The account of Kappagallu in the same chapter refers to the signs which have been discovered of their occupation of the Peacock Hill.

On the Face Hill at Bellary and in several other settlements traces of iron manufacture seem to be indicated by the presence of numerous lumps of hematite (which is not native to these hills) and, with them, pieces of iron slag, while on the Fort Hill at Bellary was found a small earthenware tuyère which may have been used for smelting.

[1] A list of them will be found in Mr. Bruce Foote's paper in J.A.S.B., lvi, pt. 2, No. 3, 1887. It includes the hills at the following places —*Bellary taluk*, Bellary (Face and Fort hills), Kappagallu, Saudammakonda and Sanarasamukonda (both some 3½ miles north-east of Bellary), Halékóta (North and South hills), Bédor Belagallu, Kollagallu (East and West hills), Bádanahatti and Rúpanagudi. *Alúr taluk*, Rámadurgam, Manikurti, Hosappátidévaragudda, Hattibellagallu, Nágaradona and Chippigiri. *Hospet taluk*, Daróji, Korikuppi, Gádiganúru (foot of the hill) and Tóranagallu.

[2] *E.g.*, chisels, hammers, ring-stones, pestles, sharpening stones, scrapers.

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The pottery found is of very many different sizes and shapes and the ornamental patterns on it, some of which are quite tasteful, are very various, being seldom twice alike.

The largest collection of kistvaens in the district is that at Gollapalli and its hamlet Aduguppa in Rayadrug taluk, where there are some 700 of these erections. Reference is made to them in the account of the place on p. 295 below. There are others (Jour. Bomb. Br. R.A.S., iv, 306–7, 1852) at Kosgi, Hálaságaram in Kúdligi taluk, Timalápuram in Hadagalli and Mallápuram in Rayadrug.

How the authors of all these interesting relics are connected with any of the present inhabitants of the district is a matter which remains to be determined.

Legendary history.

The silence of the centuries which separate them from the people of the earliest historic times is broken only by traditional and legendary chronicles. The district figures, for example, in the Rámáyana, for all accounts agree [1] in stating that the first news which Ráma received that Rávana had carried off his wife to Ceylon was conveyed to him while at the court of Sugríva, the king of Kishkindha, and that with the forces there obtained he accomplished his expedition and the recovery of Sita; and this Kishkindha is generally acknowledged to have been near the present Hampi.[2]

There are also the puránas and the *sthala purânas*, or local chronicles preserved in some of the temples. None of these, however, can be regarded as serious history, and it is not until the Muhammadans arrive upon the scene that the literature of the country is of any great assistance.

When what may be called historic times are reached, scattered and isolated facts can be gathered here and there from the three sources of information—inscriptions,[3] grants recorded on copper, and coins—which remain to us, but the material as yet [4] available from them is far from sufficient for the construction of any continuous account of the early fortunes of the district.

EARLY HISTORY. Asóka, 258 B.C.

The earliest piece of historical evidence is the discovery (by Mr. Rice in 1892) [5] on the banks of the Chinna Hagari river in

[1] Rice's *Mysore* (Constable & Co., 1897), i, 277–79.

[2] For more details, see the account of Hampi in Chapter XV.

[3] For particulars of the inscriptions referred to below and for other help, I am much indebted to M.R.Ry V. Venkayya, M.A., Acting Government Epigraphist.

[4] Thousands of inscriptions remain to be deciphered, and Bellary is one of the districts in which least has been done. M.R.Ry. Venkayya was kind enough to have the numerous records at Hampi, Bágali, Kógali, Kudatini, Ambali and Kurugódu specially transcribed for the purposes of this present volume.

[5] Rice's *Mysore*, ii, 533. The edicts have been described by Dr. Bühler in *Epigraphia Indica*, iii, 134-142.

the strip of Mysore territory which runs up between Rayadrug and Kúdligi taluks, of rock edicts of the Buddhist emperor Asóka, dating about 258 B.C. Asóka, however, sent proselytising missions to foreign countries, and these edicts do not prove that Bellary formed part of the Mauryan dominions.

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The Andhras, 2nd century A.D.

There follows an unbridged gap of four and a half centuries, and the next link in the chain is the finding, again in neighbouring parts of Mysore, of an inscription [1] of one of the kings of a branch of the Andhra or Sátaváhana dynasty (Haritiputra Sátakarni) and of some lead coins [2] of which one bore the name of a ruler (Pulumáyi) of the main branch of that line. Both of these kings belonged to about the 2nd century A.D. and we thus have proof that at that time the Andhras—whose capital was on the Kistna river at Dharanikóta, the present Amarávati, and who, like the Mauryans, were Buddhists—were ruling the district.

The Kadambas, 4th century.

The Andhras were followed by the Kadambas, whose capital was at Banavási in the North Kanara district of Bombay and who were Jains by religion. One of their chief towns was Uchchásringi, which is probably Uchchangidurgam in the Harpanahalli taluk.[3] Four miles from this latter, at Anaji, just within the Mysore boundary,[4] an inscription, belonging perhaps to the 4th century A.D., describes a great battle between these Kadambas and their inveterate foes the Pallavas [5] of Kánchi (Conjeeveram).

The Chálukyas, 6th century.

Another gap of two centuries now intervenes until in the middle of the 6th century the Kadambas were reduced by king Kírtivarman I (566–597 A.D.) of the Chálukyas,[6] a dynasty who were originally Jains and later Hindus and whose chief city was Vátápi, the modern Bádámi in the Bijápur district of Bombay. This ruler's son Pulakésin II (609–642 A.D.) is recorded, in an unpublished inscription at Kurugódu in Bellary taluk, to have possessed that village. Kírtivarman is elsewhere described as "the night of destruction to the Nalas" and the latter tribe (of

[1] In the Shikárpur taluk of the Shimoga district, *Mysore*, ii, 428.

[2] Near Chitaldroog, in 1888 (*Mysore*, ii, 518).

[3] See however Dr. Fleet's *Kanarese Dynasties* in *Bombay Gazetteer*, vol. I, Pt. 2, p. 285, note 5.

[4] *Mysore*, ii, 499.

[5] A copper grant by the Pallava king Sivaskandavarman, who perhaps belonged to the 5th century, obtained from Chenappa, a merchant of Hiréhadagalli, records the gift of land in the village of Chillarekakodumka in the district of Sátáhani to certain residents of Ápitti, and the writer of the grant was a native of Kolivála (*Ep. Ind.*, i, 2). These places have not been identified and the history of the custody of the grant is not on record, so it does not as yet add much to our knowledge.

[6] Until the tenth century the name was generally spelt Chálukya.

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whom little is yet known) were probably also rulers of part of Bellary at this time, for a grant of a later Chálukyan king[1] gives a Bráhman some land in Ratnagiri in the Madakasíra taluk of the Anantapur district, and describes that place as being in the Nalavádi *vishaya* (district).

Early in the seventh century the Chálukyas split into a western and an eastern branch, and the Western Chálukyas captured (perhaps from the Pallavas) a part at least of Bellary towards the end of that century, for a grant of one of the kings of the line[2] dated 689 A.D. refers to a gift of land made when his victorious camp was at Pampátírtha, which is the present Hampi in Hospet taluk.

The Ráshtrakútas, 7th to 10th centuries.

About 757 their sovereignty was wrested from them by the Ráshtrakútas of Málkhéd,[3] to whom they became feudatories. An inscription in the Bágali temple in Harpanahalli taluk says that in A.D. 944–945 a Chálukyan feudatory of the Ráshtrakúta king Krishna III (940–956) was governing the "Kógali five-hundred," which corresponded to the Hadagalli and Harpanahalli taluks, and the same temple also contains a record, dated 972–973, of king Khottiga of the same line. Both these kings are also mentioned in inscriptions at Kudatini in the Bellary taluk.

About the middle of the seventh century the Pallavas of Conjeeveram established a province in these parts which for the next three centuries was under the rule (subject, apparently, to the suzerainty of the Western Chálukyas and of the Ráshtrakútas) of the Nolambas, a branch of the Pallavas, and was known as "the Nolambavádi thirty-two thousand." It appears[4] to have included the greater part of Bellary and the northern and north-eastern parts of Mysore. Its capital was[4] the Uchchásringi or Uchchangi already mentioned; two of its sub-divisions, Kaniyakal and the Kógali country, have been identified,[5] respectively, with part of the Rayadrug taluk and with the present Hadagalli and Harpanahalli taluks; and one of its chief towns was Hémávati[6] in the Madakasíra taluk of Anantapur.

The Gangas, 10th century.

Little is known of the history of Nolambavádi during these three hundred years (except that it was apparently subject to the Ráshtrakútas) but at the end of that time Márasimha (963–974), a king of the Gangas—a dynasty whose capital was on the Cauvery

[1] Vikramáditya I, 655–680 A.D. See Fleet in *Bomb. Gaz.*, *ibid.*, 282, 363.

[2] Vinayáditya, 680–696 A.D. *Bomb. Gaz.*, *ibid.*, 369.

[3] About 90 miles west by south of Haidarabad.

[4] *Bomb. Gaz.*, *ibid.*, 318. "Thirty-two thousand" refers to the traditional or supposed number of villages in the tract, *ibid.*, 298, note 2.

[5] *Indian Antiquary*, xxx, 108 ff.

[6] *Mysore*, I, 307. Three inscriptions of the dynasty have been found here; see Nos. 124, 125 and 127 of 1899 in the Government Epigraphist's records.

at Talakád, close to where the river leaves Mysore territory and enters Coimbatore district—took the title of Nolambakulántaka, or "death to the Nolamba race,[1]" which evidently implies that he defeated that line. His epitaph at Srávana-Belgola in Mysore also states[2] that he reduced the hill-fortress of Uchchangi. The Gangas at this period were also feudatories of the Ráshtrakútas. In 973 the last of this latter line was defeated by a Western Chálukyan king (Taila II, 973–997), and shortly afterwards the last of the Gangas (Ganga Rája, 996–1004) was overthrown by the Chólas from the country round about Tanjore, and during the next two centuries the Western Chálukyas, thus left without a rival, returned to even more than their old splendour and prosperity.

The Western Chálukyas, 11th century.

Part at least of the Bellary district must have come at once under their revived sovereignty, for this same Taila II is stated to have taken the Kuntala country, which included[3] Hampi and Kurugódu, and there are inscriptions of his in the Bágali temple and in the Jain basti at Kógali in Hadagalli taluk. They also seem to have quickly extended their hold over it, for in 1010–11 one of their kings is found to be governing the Nolambavádi thirty-two thousand, the Kógali five-hundred, the Ballakunde three-hundred (the capital of which was Kurugódu) and other provinces through a Pallava feudatory[4]; one of the minor capitals of another king (Jayasimha II, 1018–42) was at Pottalakere, which is said to be the present Dhanáyakanakeri in Hospet taluk, and two grants of the time of this latter ruler appear in the Bágali temple. At Kógali there are three records of Sómésvara I (1044–68) of this dynasty; in 1064 a prince of the line (Vishnuvardhana-Vijayáditya)[5] was ruling Nolambavádi with Kampli as his *nelevídu*, or "fixed place of abode," *i.e.*, his capital; in 1068 Sómésvara I drowned himself in the Tungabhadra at Kuruvatti in the Harpanahalli taluk to end an incurable disease from which he was suffering; and in 1072 a member of the dynasty (Jayasimha III) was in charge of Kógali, Ballakunde and Nolambavádi.[6] At Bágali there are a dozen inscriptions of Vikramáditya VI, ranging from 1079 to 1126, and other records of his occur at Kudatini, at Ambali, and at Gooty in the Anantapur

[1] *Mysore*, i, 307.

[2] *Ep. Ind.*, v, 171.

[3] Fleet in *Bomb. Gaz.*, *ibid.*, 431. Also an unpublished inscription (No. 6 of 1891) in the Government Epigraphist's records.

[4] Named Iriva-Nolambádhirája, *Bomb. Gaz.*, *ibid.*, 434.

[5] *Id. ibid.*, 440.

[6] *Ep. Ind.*, iv, 214.

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district.[1] Jagadékamalla II, another king of the line, appears in inscriptions dating from 1143 to 1148 at Ambali, Kudatini and Voraváyi near Kurugódu. These records clearly establish the re-occupation of the country by the Chálukyan dynasty.

From about 1070, their capital was at Kalyáni in the Nizam's Dominions, and it was probably during this eleventh century that the beautiful temples, built in the style called after them the Chálukyan, the carved steatite in which has aroused so much admiration, were erected in the Hadagalli and Harpanahalli taluks.[2] Some of the Jain temples which are scattered all over the district appear to have been erected about the same time, though one at least of them (the Gánigitti shrine at Hampi) was not built until as late as 1385.

The Chólas.

From the earliest period of their revival, however, the Chálukyas were opposed by the Chólas. In its inscriptions each dynasty claims to have worsted the other and it is not clear how far fortune really favoured either. The Chóla king Rájarája I, who came to the throne in 985 at the time when his dynasty (see above) overthrew the Gangas, says[3] that he conquered Nulambapádi, which is doubtless the same as Nolambavádi. Two other kings of the line (Rájádhirája I, 1018–53, and Virarájéndra I, who ascended the throne in 1062.) claim[4] to have destroyed Kampli, which, as has been seen, was a Chálukyan capital at that period.[5]

The Kalachuryas, Hoysala Ballálas and Yádavas, 12th century.

It was not, however, to the attacks of the Chólas that the Western Chálukyas eventually succumbed, but to the forces of three dynasties which were originally their own feudatories. One of these was the line of the Kalachuryas, the head of which, Bijjala, in 1156 threw off his allegiance, captured much of the Chálukyan country and established himself at its capital Kalyáni. It was during his time that the Lingáyat sect was founded. The Chálukyan kings retired to the south of their territories, but eventually in 1183 temporarily regained their position. The king who ascended the throne in that year was the last of the line and lived for some time at Kurugódu. He quickly succumbed to the other two of the

[1] *South Indian Inscriptions*, i, 167. Two of them mention the Gooty fort.

[2] These are described in detail, with plans and drawings, in Mr. Rea's *Chálukyan Architecture*, which forms Vol. XXI of the reports of the Archæological Survey of India. See also the accounts of Ambali, Bágali, Halavágalu, Hiréhadagalli, Huvinahadagalli, Kuruvatti, Mágala and Nilagunda in Chapter XV below.

[3] *S. Ind. Inscrs.*, iii, 7.

[4] *Ibid.*, 57, 194.

[5] At Hémávati two inscriptions in Tamil, the language of the Chólas, have been noted (Nos. 117 and 118 of 1899 in the Government Epigraphist's lists); one of them is dated in the reign of Kulóttunga-Chóla, but it is not clear which of the three kings who bore this name is indicated.

three feudatories above mentioned, the Hoysala Ballálas of Dvárasamudra (the modern Halébíd in Mysore) in the south and the Yádavas of Dévagiri (now known as Daulatábád) in the north, and after 1189 the Western Chálukyas appear no more in history.

The inscriptions connecting the Hoysalas and Yádavas with Bellary are few. The Hoysala king Víra-Ballála II (1191–1218) is recorded to have taken Nolambavádi,[1] and inscriptions of his occur at Bágali, Kudatini, Voravayi and Hémávati[2] in Anantapur district. Another record at the Kumárasvámi temple in Sandur states that in 1205–6 a feudatory of his revived the worship there. Two records of Víra-Rámanátha of the same line appear in the Jain basti at Kógali. An officer of the Yádava king Singhana (1210–47) is stated[3] to have reduced the Pándyas of Gooty in the Nolambavádi province, and there is an inscription of the Yádava ruler Krishna, dated 1250–51, in the Bágali temple.

The Muhammadan advance, A.D. 1310.

About 1310, a year which is one of the great landmarks in South Indian chronicles, the advance of the Muhammadans from the north began to seriously threaten the very existence of all Hindu dominion in the south. Malik Káfur, the famous general of Allá-ud-dín of the Khilji dynasty of Delhi, swept into the Deccan with an immense force, captured Orangal (Warangal) in the Nizam's Dominions and took and sacked Dvárasamudra. Two years later his armies again marched south and Dévagiri fell. Both the Hoysalas and the Yádavas were practically extinguished.

Anarchy followed, Musalman governors, representatives of the old royal families and local chiefs struggling for supremacy, until out of the confusion arose the great Hindu empire of Vijayanagar, which from its capital near Hampi for two centuries stemmed the tide of Muhammadan advance.

VIJAYANAGAR KINGS.

Foundation of Vijayanagar, 1335.

Some of the many legends which are related about the foundation of this kingdom are given in Mr. Sewell's recent work regarding it,[4] and he considers the most reasonable account to be the following: Two brothers of the Kuruba caste, named Harihara and Bukka, who were employed under the king of Orangal, fled from the second sack of that city by the Musalmans in 1323 and took service under the Rája of the fort of Ánegundi standing on the northern bank of the Tungabhadra nearly opposite the present village of Hampi. There they rose to be respectively minister and treasurer.

[1] *Bomb. Gaz.*, *ibid.*, 505.

[2] No. 122 of 1899 in the Government Epigraphist's lists

[3] *Bomb. Gaz.*, *ibid.*, 524.

[4] *A Forgotten Empire (Vijayanagar)* by Mr. R. Sewell, I.C.S., retired (Swan Sonnenschein, 1900), pp. 20–23. The account of the rise and fall of this empire which follows hereunder has most of it been purloined from this book.

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In 1334 this Rája was attacked by Muhammad Taghlaq of Delhi, whose rebellious nephew he had harboured. Seeing defeat to be certain he caused a huge fire to be lit on which his wives and those of his chief men immolated themselves, and then with his followers he sallied forth against the invader and was slain. Muhammad Taghlaq left a local governor to rule the new conquest and retired northwards. The countryside, however, rose against the new ruler and eventually Muhammad, finding events too strong for him, restored the principality to the Hindus, and raised to be its Rája and minister, respectively, the two brothers Harihara and Bukka who had previously been its minister and treasurer.

Harihara I, 1336–1343.

Harihara, runs the story, was one day out hunting when a hare, instead of fleeing from his dogs, flew at them and bit them. Returning homewards, he met the sage *Mádhavácháriár*, surnamed *Vidyáranya* or "forest of learning," who, hearing of this portent, advised the Rája to build a city on the spot and gave him his assistance in doing so. Thus was founded, in about 1335, Vijayanagar, "the City of Victory," and Harihara built the Pampápati temple, which still stands on the river bank at Hampi, in honour of the sage who had helped him in the work.

Bukka I, 1343–1379.

He was succeeded by his brother Bukka I, who reigned thirty-six years and greatly extended the kingdom. He is said, indeed, to have ruled over all Southern India, and, seeing that the only alternative was a despotism of Muhammadans, the Hindus of the south doubtless acknowledged his sway without much demur.

The year after his accession he combined with the defeated ruler of Orangal and the king of the Hoysala Ballálas to attack the Muhammadans and wrested from them Orangal and most of the rest of the Deccan. But his triumph can only have been temporary, for shortly afterwards the Musalman Viceroy of Daulatábád revolted against the authority of Delhi, proclaimed himself independent, and in 1347 founded the Báhmini line of kings whose capital was at Kulbarga in what is now the Nizam's Dominions. He soon extended his sway as far south as the Kistna river and for the next 135 years the history of Vijayanagar is largely the story of its constant struggles with the Báhmini kings.

His war with the Báhmini king Muhammad Shah.

The first serious collision between the two powers occurred in 1366, Muhammad Shah being then king at Kulbarga.

One evening when, as Ferishta puts it, "the spring of the garden of mirth had infused the cheek of Muhammad Shah with the rosy tinge of delight"—or, less poetically, when he was in his cups—he gave a band of musicians who had pleased him an order for payment drawn on Bukka's treasury at Vijayanagar. On

getting this, Bukka placed the presenter of it on an ass's back and paraded him throughout the town and sent him back to Kulbarga with every mark of derision and contempt. He also immediately collected troops and made an inroad into the Báhmini dominions; captured Mudkal, an important city in the Raichúr doáb (the tract of land lying between the Kistna and Tungabhadra rivers); and put all its inhabitants to the sword.

Muhammad Shah was furious with grief and rage and swore that until he had slain one hundred thousand of the infidels in retaliation he would never sheathe the sword of holy war. He marched south, crossed the Kistna, routed the Vijayanagar forces and killed (according to Ferishta) 70,000 men, women and children who were in the camp with them. Later in the same year he crossed the Tungabhadra somewhere near Siruguppa in Bellary taluk and threatened Ádóni. Bukka marched out with a large force to intercept him and on the 23rd July 1366 "the armies of light and darkness met" on the wide black cotton-soil plains thereabout—perhaps near the present Kautálam in Ádóni taluk. "From the dawn till four in the afternoon," says Ferishta, "like the waves of the ocean, they continued in hot conflict with each other," and at first the Hindus were successful and more than one of the Musalman commanders "drank the sherbet of martyrdom." But eventually fortune changed, the Musalmans took advantage of the confusion caused in the enemy's ranks by a runaway elephant, the Hindu centre broke and their troops fled in every direction. A frightful massacre ensued, even children at the breast and pregnant women being put to the sword. Muhammad Shah pursued Bukka from place to place for three months, massacring all the Hindus who came in his way, and at last drove him into Vijayanagar. He was however unable to take that city, and after a siege of a month retired across the Tungabhadra. The Vijayanagar troops followed, but were again utterly defeated and more massacres occurred. Bukka then sued for peace, and on his agreeing to pay the musicians the amount of the draft Muhammad Shah accepted his submission. Ferishta glories in the statement that during the war the Musalmans had slain 500,000 infidels and had so wasted the districts of the Carnatic that they took several years to recover their normal population.

Bukka's war with Mujáhid Shah.

Muhammad Shah died in 1375 and his son and successor, Mujáhid, soon picked a fresh quarrel with Bukka and invaded his territory. Bukka for some reason lost heart and retired to the Sandur hills and then to his capital. Mujáhid Shah followed, attacked the city, drove in the outposts and gained the suburbs. But he was unable to force his way further and eventually retreated

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to Ádóni. He besieged the hill-fort there for nine months in vain and at length abandoned the attempt and retired to his own country.

But though Bukka had suffered heavily in these two campaigns he had widely extended his realms in other directions and even Ferishta, biassed as he is, admits that he ruled practically all Southern India and that "the roies of Malabar, Ceylon and other islands and other countries kept ambassadors at his court and sent annually rich presents."

Harihara II, 1379-1399.

Bukka died about 1379 and was followed by his son Harihara II. He was the first of the Vijayanagar kings to assume the imperial title of *Mahárájádhirája*, or "king of kings," his predecessors having only described themselves as *Mahámandalésvara*, or "great lord." The extent of his dominions may be gathered from the fact that inscriptions of his time are found in Mysore, Dharwar, Conjeeveram, Chingleput and Trichinopoly.

Towards the end of his reign his son Bukka led an expedition against the fortresses of Mudkal and Raichúr in the Raichúr doáb, the possession of which tract was always a bone of contention between the Vijayanagar and the Báhmini kings. The Báhmini Sultan, Firoz Shah, advanced to meet him and halted on the other side of the Kistna. Thence he sent a small band of his followers into Bukka's camp, who, disguising themselves as mummers, gained admission to the tents of Bukka's son and while dancing and playing before him suddenly attacked and killed him. This took place in the middle of the night and caused such confusion that Firoz Shah crossed the Kistna unopposed, fell upon Bukka's camp, routed him and pursued him into Vijayanagar. Bukka's father, king Harihara II, had to pay a large ransom for the prisoners taken in the campaign, but otherwise the war did not apparently affect the relative positions of the two kingdoms.

Bukka II, 1399-1406.

Harihara II was succeeded by the above Bukka, who thus became king Bukka II. He did much to improve his capital, raising fresh walls and towers, building further lines of fortifications, and bringing into it a channel from the Tungabhadra—apparently the Turuttu ("swift") channel which flows through it to this day. He contrived this by "damming the river with great boulders; and according to story he threw in a stone so great that it alone made the river follow the King's will. It was dragged thither by a number of elephants . . . . By means of this water they made round about the city a quantity of gardens and orchards and great groves of trees and vineyards . . . . and many plantations of lemons and oranges and roses."

Bukka II was followed by his brother Deva Ráya I, who, like his predecessors, came into violent collision with the Báhmini kings of Kulbarga.

Deva Ráya I, 1406-1412.

The Mudkal beauty.

The cause of the war this time was a very beautiful girl who lived in Mudkal in the debatable land of the Raichúr doáb. Deva Ráya heard of her many perfections and wished to marry her, but she declined to leave her parents to be immured in a zenana. The king accordingly sent a body of cavalry to fetch her by force; but she and her parents fled, the cavalry were attacked by Firoz Shah's men, and war ensued. Firoz Shah moved against Vijayanagar, where Deva Ráya had shut himself up. He gained part of the outskirts of the capital, kept Deva Ráya a prisoner within it for four months, ravaged all the country round about and at last besieged Ádóni. Deva Ráya then sued for peace and eventually submitted to humiliating terms, having to pay an immense indemnity, cede in perpetuity a fortress in the Carnatic, and give his daughter to Firoz Shah in marriage. Firoz Shah on his return to his own country sought out the girl whose beauty had been the first cause of the campaign and married her to his own son.

Víra-Vijaya, 1412-1419.

Deva Ráya I was succeeded by his son Víra-Vijaya "who did nothing worth recording" and was followed in 1419 by his son Deva Ráya II.

Deva Ráya II, 1419-1444.

The reign of this king witnessed the usual struggle with the Báhmini Sultan. The Vijayanagar troops were again the aggressors and were at first successful, defeating the Sultan's forces in a pitched battle, perpetrating a general massacre of the Musalmans and erecting a platform with their heads on the field of battle. "They followed the Sultan into his own country," says Ferishta, "which they wasted with fire and sword, took many places, broke down many mosques and holy places, slaughtered the people without mercy; by their actions seeming to discharge the treasured malice and resentment of ages." Eventually, however, the Hindus were driven out of the Báhmini dominions and across the Tungabhadra. The Musalmans followed and near his own capital Deva Ráya himself had a very narrow escape. He was surprised in the early morning when asleep and fled almost naked into a neighbouring sugarcane plantation. Some of the enemy found him there and mistaking him for a common person made him carry a bundle of the canes which they had looted. Eventually, however, they left him in search of more valuable plunder and he escaped to his own men. But he regarded the event as an unlucky omen and retired to Vijayanagar. The Báhmini king, Ahmad Shah, ravaged all the country round, massacred the people in thousands (whenever

CHAP. II. VIJAYANAGAR KINGS. Déva Ráya II, 1419–1444.

the total reached twenty thousand he halted three days to celebrate the event) and at length so closely blockaded the capital itself that its inhabitants were starving. Deva Ráya sued for peace and after exacting a large tribute Ahmad Shah returned to his own dominions. This was about 1423. In 1435 the then Báhmini king, Alá-ud-dín, attacked Deva Ráya again on the ground that he was five years in arrear with his tribute, and again easily reduced him to submission.

Deva Ráya upon this began anxiously to examine the weak points in his armour which enabled a ruler of dominions so much inferior to his own in extent, population and revenue to so readily force upon him the payment of tribute. He came to the conclusion that the chief defect in his troops was their inferiority in cavalry and archers and he thereupon took many Musalmans into his service, "allotted them jaghirs, erected a mosque for their use in the city of Vijayanagar and commanded that no one should molest them in the exercise of their religion." He also carefully trained large numbers of his own men in the use of the bow.

He narrowly escapes assassination.

Towards the close of his reign Deva Ráya narrowly escaped assassination by his own brother. This brother planned the matter with much ingenuity. He invited the king and all the chief men of the city to a house warming at a new residence he had lately built. It was the custom in those days for each guest to eat separately, by himself, and as each was ushered alone into the dining apartment he was set upon and stabbed by confederates who were waiting there. The host had taken care to have all the noisiest music in the city to play at the entertainment and this drowned all sound of the succession of scuffles which occurred and each guest went in turn to his death in complete innocence of the fate of his predecessors. When all the chief men of the city had been disposed of in this simple manner, the brother went to the king and invited him to come also to the feast. A sudden suspicion seized the king and he made some excuse; whereupon the brother fell upon him with a dagger and leaving him for dead went out on to the portico of the palace and coolly announced to the people below what he had done and how that, the others being all slain, he was now king. But Deva Ráya was not really dead, and escaping by a back way he appeared at the same moment as his brother and called upon the people to seize the traitor. They fell upon the brother and killed him and Deva Ráya was saved.

The Báhmini king heard of these events and seized the opportunity to demand a large sum from Vijayanagar, hoping at last to be able to crush its power. Deva Ráya, however, sent a brave answer and prepared for war. Three pitched battles were

fought within two months in the Raichúr doáb and then Deva Ráya agreed to pay an annual tribute to the Báhmini king on condition that the latter would never again molest Vijayanagar territory.

Foreign visitors to Vijayanagar.

During the reign of Deva Ráya II two foreigners visited his capital. The first of these was Nicolo Conti, an Italian, who came there about 1420, and the second was Abdur Razzák, an ambassador from Persia, who followed some twenty years later. Both of them have left glowing accounts of the richness and magnificence of the city and certain extracts from these will be found in the account of its ruins which is given under "Hampi" in Chapter XV below. Conti states that insolvent debtors became the property of their creditors, mentions the practices of sati and hook-swinging as being in vogue, and says that at the car festivals people used to throw themselves under the wheels of the car, "a mode of death which they say is very acceptable to their god." The feasts of the Canarese New Year's Day, the Dípávali and the Dasara were also kept. Abdur Razzák gives a most vivid account of the celebration of one of these and also a detailed description of the buildings about the king's palace which has proved of great assistance in identifying the various portions of it which are still traceable.[1] He says the kingdom extended from the Kistna to Cape Comorin.

Downfall of the first Vijayanagar dynasty, 1449–1490.

The period which followed the death of Deva Ráya II in 1449 is one of confusion and uncertainty. It is known that in 1490 one Narasimha, who was in some way related to the royal family, usurped the Vijayanagar throne, but after examining the available material Mr. Sewell comes to the conclusion that regarding the years which intervened between Deva Ráya's death and Narasimha's *coup d'état* "all that can be definitely and safely stated at present is that . . the kingdom passed from one hand to the other, in the midst of much political agitation, and wide-spread antagonism to the representatives of the old royal family, several of whom appear to have met with violent deaths."[2]

Disruption of the Báhmini kingdom.

In Kulbarga, also, the times were troublous. Between 1489 and 1527 several of the most powerful nobles revolted against the Báhmini kings and established themselves as independent rulers, and though the representatives of the Báhmini line continued during this period to be sovereigns in name their power rapidly declined and was eventually divided between the five Muhammadan kingdoms of Bijápur, Ahmadabad, Berar, Ahmadnagar and Golconda, all of whom figure largely in subsequent history.

[1] See "Hampi" in Chapter XV, p. 259 below.

[2] *Forgotten Empire*, pp. 97–98.

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First kings of the second Vijayanagar dynasty, 1490–1509.

Who the Narasimha who usurped the Vijayanagar throne in 1490 really was, and how he succeeded in ousting the old kings is not altogether clear. Nor are the events which immediately followed his accession. He seems to have been a strong ruler who checked the Muhammadan aggressions which the weakness of his predecessors had permitted and who once more consolidated the empire. Ferishta says that he won back, from the king of Bijápur who then held it, the Raichúr doáb, but lost it again almost immediately. He was apparently succeeded by his minister, Narasa Nayak, and the latter's son, the famous Krishna Deva, followed in 1509, the year that Henry VIII ascended the throne of England.

Krishna Deva, 1509–1530; his personality.

From this last date onwards, events become clearer. Krishna Deva stands out more conspicuously on the canvas of history than perhaps any other ruler of Vijayanagar, and under him the empire reached the zenith of its power. The chronicle of Domingos Paes, a Portuguese who visited Vijayanagar about 1520, which has been made available for the first time by Mr. Sewell,[1] gives us many graphic details of his personality. He was an athlete and kept himself in hard "condition" by regular bodily exercise, rising early and practising sword-play or riding about the plains round the city before the sun was up. He had a noble presence, attractive manners and a strong personal influence over those about him. He led his armies in person and yet was a poet and a patron of literature. Able, brave and statesmanlike he was withal a man of much gentleness and generosity of character.

His buildings.

He did more than any of his predecessors to beautify his capital, building in it the ranga-mantapam of the Pampápati temple, the Krishnasvámi and Hazára Rámasvámi temples and the great monolithic statue of Narasimha, and beginning the famous temple to Vitthalasvámi.[2] As an inscription near it testifies, he made the anicut on the Tungabhadra at Vallabhápuram and the Basavanna irrigation channel which takes off from it and he perhaps constructed others of the Tungabhadra channels. He erected the huge embankment near Hospet at the north-western end of the two ranges of hills which enclose the State of Sandur and he built the town of Hospet in honour of a courtesan he had known in the days of his youth and had married when he became king, and called it after her Nágalápur.

His administrative improvements.

He systematised the organisation of the empire, which was divided into a number of provinces each under a local governor, who was responsible for its administration, paid from its revenues

[1] *Forgotten Empire*, pp. 236 ff.

[2] Some account of these will be found under "Hampi" in Chapter XV below.

a certain fixed annual contribution to the royal exchequer, kept up a fixed number of troops ready for instant service with the king, and retained for his own use such revenues as remained after satisfying these conditions. He was thus enabled to raise the enormous armies which he led against his enemies.

His patronage of literature.

He greatly encouraged literature[1] and gathered about his court the best poets of his time. He was himself a poet, composing in Sanskrit and Telugu. None of his Sanskrit works have survived, but a Telugu poem of his called *Amukthamályada* or *Vishnu Chiththiyamu* is pronounced by competent authority to be an excellent production. Until Krishna Deva's time Telugu poetry had been confined to versions in that language of the classical Sanskrit works, such as the Rámáyana and Mahábhárata, but thenceforth original poems began to be composed. The originator of this advance was Allasáni Peddana, the chief of the poets at Krishna Deva's court and to this day one of the most popular and best known of Telugu versifiers.

His expeditions to Mysore and the east coast.

Krishna Deva's victories in war were no less renowned than his triumphs in peace. Soon after his accession he reduced to order a refractory vassal in Mysore, capturing the two strong fortresses of Sivasamudram and Seringapatam, both built on islands in the middle of the Cauvery river. In 1513 he marched against the hill-fort of Udayagiri, in Nellore district, then under the king of Orissa, captured it and brought from it the image of Krishna which was set up in the Krishnasvámi temple in his capital. In 1515 he took Kondavíd and Kondapalle, two strong hill fortresses in the Kistna district, and Rajahmundry in Gódávari district. He thus consolidated his possessions on the east coast of the Presidency.

His capture of Raichúr and the Doáb.

In 1520 he set out against Raichúr, the fortress in the debatable land which for nearly two centuries had been the subject of dispute between his predecessors and their northern neighbours. It belonged at this time to Ismáíl Ádil Shah, the king of Bijápur. According to Fernão Nuniz, the second of the two Portuguese chroniclers whose narratives Mr. Sewell has brought to light, the army he took with him numbered as many as 736,000 men with 550 elephants, and advanced in eleven great divisions. He began a regular siege of Raichúr and Ismáíl marched out with 140,000 horse and foot to relieve the place. A tremendous battle took place between Raichúr and the Kistna river. Krishna Deva opened the engagement by a frontal attack in mass and drove in the Bijápur centre, but the enemy directed a devastating fire upon the Hindus from some guns which had been held in reserve and following up their advantage

[1] See K. Veerasalingam's Works, Vol. X. *Lives of the Telugu Poets.*

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with a cavalry charge routed them and pursued them for a mile and a half. Krishna Deva, however, in person rallied and led forward his second line and fell upon the Musalmans with such impetuosity that he drove them right back into the river, where immense slaughter took place. He then crossed the river and attacked the camp of Ismáil Ádil Shah, who barely escaped with his life. The result of the action was decisive, and Ismáil never again attacked the Vijayanagar territories while Krishna Deva was alive. Krishna Deva returned from the battle and resumed the siege of Raichúr, which he soon captured. His success here was in no small measure due to the marksmanship of some Portuguese mercenaries who with their arquebuses picked off the defenders on the walls and so enabled the besiegers to approach close to the lines of fortification and make breaches in them. The great battle and this siege are most vividly described by Nuniz, who seems to have been himself present at them both.

His haughty treatment of the Musalmans

Krishna Deva was unduly uplifted by his successes. He despatched haughty and irritating replies to the other Muhammadan kings of the Deccan who sent envoys to him and to Ismáil Ádil Shah's ambassador he gave answer that if that king would come and kiss his foot, his lands and fortress would be restored to him. This overbearing behaviour was the first item in the long account of insults and humiliations received at the hands of the rulers of Vijayanagar which eventually induced the Muhammadan kings of the Deccan to forget their own differences in order to unite and crush their common enemy.

Achyuta Ráya, 1530-1542. A weak ruler.

Krishna Deva Ráya died in 1530 and was succeeded by Achyuta, his brother. Achyuta was a craven and withal a tyrant. He alienated his best friends by his violent despotism and "his conduct and mode of government ruined the Hindu cause in Southern India and opened the whole country to the invader, though he himself did not live to see the end."[1] Ismáil Ádil Shah of Bijápur speedily took his measure and attacked Mudkal and Raichúr and captured them.

The Bijápur king visits Vijayanagar.

About 1535, however, Ismáil's successor, Ibrahím Ádil Shah, came to Vijayanagar itself and was received in friendly fashion by Achyuta. How this came about is in no wise clear. Ferishta says that the Vijayanagar nobles were driven by Achyuta's tyrannies into open revolt and that the king actually sent for his hereditary foe from Bijápur to protect him, promising in return to declare Vijayanagar tributary to Bijápur. The nobles, more patriotic than their king, prayed Achyuta to dismiss Ibrahím,

[1] *Forgotten Empire*, 166.

promising obedience if only he were removed. Achyuta eventually gave Ibrahím some two millions sterling and he returned to his own country. The whole episode is most extraordinary.

The three brothers.

Immediately after Ibrahím had retired, the rebellious nobles re-asserted their influence and Achyuta was thenceforth king in little but name. The chief of the recalcitrants were three brothers named Ráma Rája, Tirumala and Venkatádri. The two first had married daughters of Krishna Deva. Ráma Rája was the most prominent of the three and Ferishta, indeed, speaks of him henceforth as if he were in fact king of Vijayanagar.

Sadásiva nominally king, 1542–1567.

Achyuta died in 1542 and was nominally succeeded by Sadásiva, who was perhaps his nephew. The new ruler was, however, kept under restraint the whole of his life and all real power lay in the hands of the three brothers already mentioned, though they professed allegiance to the nominal king.

Ráma Rája's dealings with the Musalmans.

Ráma Rája did much to repair the blunders of Achyuta and rehabilitate the prestige of Vijayanagar. His favourite method seems to have been to play off one of the Musalman kings against another and so to keep them from uniting. In 1543 he combined with the kings of Ahmadnagar and Golconda to attack Bijápur and sent his brother Venkatádri to reduce Raichúr and the Doáb. Terms were, however, arranged and nothing definite came of the combination. In 1551 he united with Ahmadnagar against Bijápur and together they took Mudkal and Raichúr and the Doáb once more fell into Hindu hands. About the same time he persuaded the king of Golconda to help him reduce Ádóni, which had been seized by his two brothers who had revolted against his authority. Later on he assisted Bijápur against a rebellious vassal and in 1555 helped him to resist aggression from the Portuguese.

Musalman irritation against the Hindus.

In 1557 the Bijápur king went in person to Vijayanagar with the hope of establishing a lasting friendship with Ráma Rája, but the latter treated him with such scant respect that the effect of the visit was rather to estrange the two than bring them together. In the next year, however, they combined against the king of Ahmadnagar and between them ravaged the whole of his dominions. "The infidels of Vijayanagar," says Ferishta, "left no cruelty unpractised. They insulted the honour of the Musalman women, destroyed the mosques, and did not even respect the sacred Korán." Their behaviour infuriated their friends no less than their enemies and made one more item in the long account which the Musalmans already had against them. Shortly afterwards Ahmadnagar and Golconda combined to attack Bijápur, whose king again applied to Ráma Rája for help. A battle ensued

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but the Golconda king deserted Ahmadnagar, who was then driven by the three allies into his capital. The Hindus again committed all manner of excess, "burning and razing buildings," says Ferishta, "putting up their horses in the mosques and performing their idolatrous worship in the holy places." Ráma Rája's behaviour to the Musalmans was more insufferable than ever. "Looking on the Islám Sultans as of little consequence, he refused proper honours to their ambassadors. When he admitted them to his presence, he did not suffer them to sit, and treated them with the most contemptuous reserve and haughtiness. He made them attend when in public in his train on foot, not allowing them to mount till he gave orders." He moreover despatched armies to the frontiers of Golconda and Bijápur

The Musalmans combine against Vijayanagar.

The Musalman kings could at length no longer brook his arrogance, and sinking their own animosities they formed "a general league of the faithful against him." On Christmas Day, 1564, they began their united advance southward and halted near the town and fortress of Talikóta, 25 miles north of the Kistna river. Ráma Rája despatched his brother Tirumala with 20,000 horse, 100 000 foot and 500 elephants to block the passage of the river, then sent off his other brother Venkatádri with another large army, and finally marched in person to the point of attack with the whole remaining power of the Vijayanagar empire. His total force is said to have numbered 600,000 foot and 100,000 horse. The Hindus had fortified their side of the ford opposite the enemy's camp, but the latter drew them off by pretending to attempt another passage, and then returning suddenly to the original ford crossed it unopposed They then marched south towards Ráma Rája's camp

The battle of Talikóta, 1565.

On the 23rd January 1565 the great battle of Talikóta (as it was called), one of the most decisive engagements in all South Indian history, was fought. All the available forces on either side took part in it. Ráma Rája, though over ninety years of age, commanded the Vijayanagar centre and his brothers Tirumala and Venkatádri led, respectively, the left and right divisions. The Musalmans awaited the attack with their artillery in the centre, opposite Ráma Rája's division. This consisted of six hundred pieces of ordnance disposed in three lines, the heavy artillery in front, then the smaller pieces, and in the rear light swivel guns. Masking all these were two thousand archers. These latter kept up a heavy fire as the enemy advanced and then falling rapidly back allowed the massed batteries to open fire. Their effect was murderous and decisive, and the Hindus retreated in confusion.

On the flanks they had, however, been more successful and had driven back the Musalmans, and the centre rallied for a charge upon the guns. At first their onslaught seemed to prevail, but the Musalmans' heavy guns, loaded with bags of copper coin, were fired into them at close quarters, 5,000 of them fell, and the Musalman cavalry charged through the intervals of the guns and cut their way straight through the disorganised masses of the enemy right up to where Ráma Rája was posted.

Ráma Rája had at first superintended operations from a litter. Later, thinking to encourage his men, he had seated himself on a "rich throne set with jewels, under a canopy of crimson velvet embroidered with gold and adorned with fringes of pearls," from whence he distributed money, gold and jewels to those of his followers who acquitted themselves well. Later again, he returned to his litter and it was at this moment that the Musalman cavalry charged up to his position. One of the enemy's elephants stampeded towards him, his bearers dropped him and fled, and before he could mount a horse he was a prisoner in the enemy's hands. He was taken before the king of Ahmadnagar, who immediately had his head cut off and raised on a long spear so that the Hindu troops might see it.

This disaster caused an instant panic among the Vijayanagar forces and they broke and fled. "They were pursued," says Ferishta, "by the allies with such successful slaughter that the river which ran near the field was dyed red with their blood. It is computed on the best authorities that above 100,000 infidels were slain in fight and during the pursuit."

Flight of Vijayanagar king and sack of his capital.

Their panic was so great that they made no attempt to rally on a fresh position or even to defend the hills and approaches round about their capital. Venkatádri had been slain and of the three brothers Tirumala alone remained. He hastily returned to Vijayanagar and fled thence with the puppet king Sadásiva to the hill fort of Penukonda in Anantapur district, taking with him a few followers and a convoy of 550 elephants laden with treasure in gold, diamonds and precious stones valued at more than 100 millions sterling and also the state insignia and the celebrated jewelled throne.

Deserted by their king and the commandant of their troops, the people of the capital made no effort to defend themselves and the very next day the city was looted by the hordes of the wandering gipsy tribes of the country. On the third day the victorious Muhammadans arrived, and for the next five months they set themselves deliberately to destroy everything destructible within the walls of the capital. How thorough was their handiwork may

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be gathered from the account given under "Hampi" on pp. 259–78 below of the ruins of the old city as they appear in their desolation to-day. Vijayanagar as a city was blotted out, and has never since been inhabited by any but the few cultivators who still till the fields which wind about among its deserted streets and temples.

The end of the Vijayanagar Empire.

Anarchy followed throughout the dominions of the empire. Sadásiva and Tirumala kept up a certain state at Penukonda, but the nobles for the most part threw off their allegiance to them and proclaimed themselves independent.

In 1568 Tirumala murdered Sadásiva and seized the throne for himself. A few years later he was forced to fly to Chandragiri in North Arcot, and it was there that one of his descendants in 1639 granted to Francis Day the land on which Fort St. George at Madras now stands. The existing representative of the family is the Rája of Ánegundi, a place in the Nizam's Dominions on the other side of the Tungabhadra nearly opposite to Hampi. He holds a jaghir from the Nizam and receives a grant of Rs. 500 a month from the Madras Government.[1]

MUHAMMADAN PERIOD.

The Poligars become powerful.

The allied Muhammadans did not follow up their victory by the entire conquest of the south. Their mutual jealousies prevented any such step. In 1568 the king of Bijápur took Ádóni from a dependent of Vijayanagar who had established himself there,[2] but for the most part Bellary district fell by degrees into the hands of a number of small chiefs called poligars[3] who, though they were usually nominally subject to Bijápur, each assumed independent power in the country round about him.

The Maráthas. 1678.

Matters continued thus until the Maráthas appeared upon the scene. In 1677 Sivaji, the Marátha chief, took most of the possessions held by Bijápur in the Carnatic and in the next year visited Bellary district. Some of his foragers were killed by the people belonging to the fort at Bellary and he accordingly besieged and took the place.[4] Shortly afterwards one of his generals reduced to submission a number of poligars in the neighbourhood who had for some time refused to pay tribute to Bijápur. In 1680 this tract was formally ceded to him by the Sultan of Bijápur, and all the poligars paid him the usual Marátha tribute, or *chaut*.

[1] G.O., No. 413, Political, dated 18th August 1902, and connected papers. These give a history of the Rája's rights and claims.

[2] Briggs' Ferishta, iii, 134–35.

[3] The word is Tamil, *Pálaiyakkáran*, 'the holder of a pálaiyam,' or feudal estate, Telugu, *Pálegádu* and thence Maráthi, *Palegar*; the English form being taken no doubt from one of the latter. (Hobson-Jobson.)

[4] Duff's *History of the Mahrattas*, i, 283. This work and Wilks' *Historical Sketches* are the basis of the greater part of the rest of the present account down to the cession in 1800.

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The Emperor Aurangzeb, 1687.

In 1687 the Emperor Aurangzeb of Delhi advanced to reduce Bijápur and Golconda to submission and he recovered the district and added it to the Mughal Subah of Bijápur. The poligars, however, remained in their old position of semi-independence.

The Nizam-ul-Mulk, 1723.

In 1723 Asaf Jah, the Emperor's governor at Haidarabad, though still nominally subject to Delhi, made himself independent. But his power over Bellary, which had never been absolute, remained only partial, for though he claimed sovereign rights over it, the Maráthas continued to collect tribute from its poligars. About 1713, indeed, Siddoji Ghórpade, a Marátha general, had seized the valley of Sandur by force from one of these chiefs.[1]

Haidar Ali, 1761.

Meanwhile the Hindu kingdom of Mysore had been rising into prominence and in 1761 the famous Haidar Ali usurped its throne, and thereafter began to encroach upon the possessions of his neighbours. After several conquests in Mysore he moved through Bellary and received the submission of the poligars, chief among whom were those of Rayadrug and Harpanahalli. In 1768 he again marched through the district to recruit his finances. The poligar of Bellary (who was a dependent of Basálat Jang, brother of the Subadar of the Deccan and jaghirdar of Ádóni) refused to make him any contribution and Haidar accordingly attempted to take his fort. But he was beaten off with great loss. In 1775, however, this poligar refused to pay tribute to Basálat Jang and was besieged by him and his French general, Lally. He thereupon sent to Haidar for help. Haidar arrived by forced marches, fell upon the besieging army and routed it, and then turned upon the poligar and demanded the instant surrender of the fort. The poligar was helpless and yielded.[2] Haidar extracted a lakh of pagodas from Basálat Jang, and all the poligars of the district, including those of Rayadrug and Harpanahalli, were forced to acknowledge his supremacy and to pay a contribution towards the cost of the campaign.

Tipu Sultan, 1786.

In 1786 Haidar's son Tipu attacked Ádóni and at length captured it and destroyed its fortifications.[2] The same year he returned to Mysore by a route lying about midway between Rayadrug and Harpanahalli and while professing friendship towards the poligars of these two places treacherously sent out two brigades to capture their forts and at the same moment seized upon the poligars themselves, who were in his camp. They were cast into prison and their towns were looted, not even the ornaments of the women being left to them. These two poligars had

[1] For further particulars see the account of the history of Sandur in Chapter XVI below.

[2] Fuller details appear in the separate account of the place in Chapter XV.

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always been among the staunchest supporters of Tipu and his father and the manner in which he thus requited them is among the most indefensible of all his actions.

The second Mysore War 1792.

In 1790 Lord Cornwallis, the then Governor-General of India, entered into an alliance with the Maráthas and the Nizam to reduce Tipu to order, and it was agreed that whatever territories should be acquired by them from Tipu should be equally divided between them. Certain specified poligars, among whom were the chiefs of Bellary, Rayadrug and Harpanahalli, were, however, to be left in possession of their districts. Tipu was reduced to submission in 1792 and by the treaty of that year he ceded half his territories to the allies. Sandur was allotted to the Maráthas and a part of the Bellary district to the Nizam.[1] The poligars still, however, as before, retained their virtual independence, the Nizam's officers being entirely unable to control them.

The third Mysore War, 1799.

In 1799 war was again declared against Mysore by the three allies, and Seringapatam was taken and Tipu was killed. In the partition treaty of that year the Maráthas were allotted, among other tracts, Harpanahalli and the six taluks attached to it, while the rest of the district went to the Nizam.[2] Differences arising, the Peshwa refused to accept the share given him, and in accordance with article 8 of the treaty it was therefore divided between the Nizam and the English.[3] The Nizam received Harpanahalli.

Bellary ceded to the English.

In 1800 the Nizam agreed[4] to cede to the English all the territories acquired by him by these two treaties of 1792 and 1799 in return for a subsidiary force to be stationed in his dominions. Some of these were north of the Tungabhadra, and they were exchanged for the taluk of Ádóni in order that the river might be the boundary between the two territories. Bellary thus passed to the British. The districts which were handed over by this treaty (Bellary, Anantapur, Cuddapah and part of Kurnool) are still known as "the Ceded districts."

ENGLISH RULE.

Munro appointed Principal Collector.

Sir Thomas (then Major) Munro was their first (and their most famous) 'Principal Collector,' and General Dugald Campbell commanded the force which was posted at Bellary to reduce them to order. Munro resided at Anantapur and held charge of the taluks which now make up that district, and also of Rayadrug; while 'Sub-Collectors' were stationed at Ádóni and Harpanahalli. The former of these, William Thackeray,[5] managed Alúr and

[1] Aitchison's *Treaties, etc.* (1892), viii 162-63.

[2] *Ibid.*, 319, 322.

[3] Duff's *Hist. of Mahrattas*, iii, 179.

[4] Aitchison, viii, 323, ff.

[5] Uncle of the novelist and afterwards a distinguished officer. He was nominated Member of the Board of Revenue when only 30.

Ádóni taluks and parts of the adjoining areas in what is now the Kurnool district, while the latter, James Cochrane, was responsible for Bellary and the western taluks. Two other Sub-Collectors were in immediate charge of the remainder of the ceded territory. In 1808 (see Chapter XI, p. 149) the country was split into the two collectorates of Bellary and Cuddapah and in 1882 the former was again divided into the existing districts of Anantapur and Bellary.

The poligars.

Munro took over charge at the end of 1800. His first and chief difficulty was the turbulence of the many poligars who held the numerous forts in the district and terrorised the people round about them. They were, as has been seen, an old-established institution and their power was thus the less easily curbed. They were of all ranks and classes. Some were Government servants or renters of revenue who had revolted in times of disturbance or had grown gradually into poligars through the negligence or weakness of former governments; others had originally obtained their villages as jaghirs or inams; others again, like those of Rayadrug and Harpanahalli, had usurped their possessions; and yet others had held their lands on condition of rendering military service to former suzerains. Similarly, some were men of good birth descended from high officers under the old Vijayanagar kings, while others were merely village officers who had profited by former periods of confusion to seize a fort or two and collect a body of banditti. Some of them had an income of only Rs. 60 or 70 a month, but even such a petty chief as this, wrote Munro,[1] "was regularly installed with all the form of the prince of an extensive territory and had his nominal officers of state subsisting on small portions of land."

Their turbulence under native rule.

Except those whose ancestors had been men of rank, or who, like the poligars of Rayadrug and Harpanahalli, had acquired considerable territory, few of them had been regarded by the different powers who had ruled the country as holding any independent authority. Under the kings of Bijápur and the Emperor Aurangzeb, those whose military services were not required had been assessed at the full value of their possessions. In some cases their villages had been taken from them and granted to others. But neither the Musalmans nor the Maráthas had ever been able to make them pay their peshkash with any regularity. Haidar Ali would have rooted them out entirely had he had more leisure, but his constant wars prevented such a step and he adopted other means to keep them from troubling him. Those who fled were

[1] Report of 20th March 1802 to the Board, printed at Bellary Collectorate Press, 1892.

CHAP. II. ENGLISH RULE.

prevented from returning by a strong detachment posted in their country, while those who fell into his hands were kept about his court, holding, indeed, nominal sway over their villages, but burdened with a peshkash so heavy that it left them no margin from which to maintain an armed force. Tipu's weaker rule gave the poligars their opportunity and they returned to all their old power; the indolence and impotence of the Nizam's officers enabled them to still further strengthen their position; and in the end confusion was supreme.

"They were almost constantly in rebellion," wrote Munro, "and "their reduction and rebellion were equally disastrous to the country; "for the revolting poligar exacted contributions by every species of "violence in order to enable him to raise a numerous rabble to defend "himself, and the army which marched against him plundered the "villages in its progress, and, after reducing him, it usually restored "him on condition of his discharging his arrears and paying a "Nuzzerannah on account of the expenses of the expedition. If he "fulfilled his engagements, which was very rarely the case, it was "not by refunding from his treasury, but by making new assessments "upon the unfortunate inhabitants."

Munro's policy regarding them.

Munro assessed the whole of the poligars at the highest peshkash which they had paid either to the Nizam or to Haidar and if they declined or neglected to pay set Dugald Campbell's troops or his own military peons to enforce punctuality or, in the alternative, capture their strongholds One by one, with wonderful rapidity and astonishingly little parade or fuss, they were reduced to order or dispossessed, and within a year there remained no force which was able to "make any formidable opposition to Government"

No small part of this success was due to Munro's military peons. They were formed into companies 100 strong, about two-thirds of them being armed with matchlocks and the rest with pikes. They knew no drill, but then neither did their opponents, the poligars' levies. They were useless, it is true, in an attack against a fort, but when once the regular troops had driven a rebellious poligar to flight they completed his discomfiture as no other force could have done They opened communication with his followers and induced them to desert; they discovered his retreats and attacked when a suitable opportunity offered; they surprised his detached parties; they corrupted his friends; until, rendered powerless by the reduction of his force and pursued by fear of treachery, the poligar fled to some distant province.

The Directors in England (though Munro's biographers do not mention the fact) were rather shocked at these decisive measures.

"We would reconcile the poligars to our dominion and attach them to our interest," they wrote in April 1804, "by more gentle measures," and they urged that endeavour should be made gradually "to wean them from their feudal habits and principles." They even stigmatised Munro's action as "disingenuous" and ordered that unless he could justify his proceedings he should be removed. Munro's reply of 22nd February 1805 is an unassailable defence of his position. He shows that neither on the ground of their ancient rights nor of their later conduct were the poligars entitled to "gentle measures" and that their "feudal habits and principles" consisted of crimes, oppressions and contumacies which, if permitted to continue, would have rendered good government impossible. The Directors said no more and Munro's policy gave the district the first taste of tranquillity which it had known for many years. In his letter of 20th March 1802, already referred to, he gave an exhaustive account of the claims and rights of these petty chiefs and recommended the grant of pensions to those who were deserving of them. Some of these families have now died out, but there still (1904) remain in Bellary district 23 descendants of poligars who continue to draw allowances from Government.

These poligar families are usually now indistinguishable from their neighbours except that they sometimes keep their womenkind gosha. The doings of their forebears are commemorated all over the district in the sculptured *virakals*, or 'hero-stones,' which may be seen in so many villages. These generally contain three panels. In the uppermost are the usual sun, moon and lingam; in the lowest the hero is depicted routing his enemies; and in the middle one the young men and maidens, with their arms round each other's necks, are dancing to celebrate his victory.

The affair of "Ternikull."

The Bellary district gave less trouble to quiet than Cuddapah, and the only serious affair was that at the end of 1801 at "Ternikull" (Taranikallu) a village in the then Ádóni division and now in Pattikonda taluk. The potail, or headman, of Ternikull had been accused of peculation, and at midday his followers dragged from the Sub-Collector's cutcherry two other heads of villages and a taluk gumastah who had given evidence against him and openly murdered them. The potail then confined the amildar (tahsildar) and refused to release him unless he was promised a pardon for the deed. Finally he and his people took refuge in their fort, sent away their families and cattle, built up the gates and prepared for resistance. Dugald Campbell sent six troops of cavalry, six companies of sepoys and two galloper guns to take the place, but they were beaten off in three successive attacks. The General then marched there himself with all his force and also sent for help

CHAP. II. ENGLISH RULE.

from Gooty Though he had ten field pieces and attacked at three points, he was similarly repulsed with a loss of six European officers wounded, fourteen men killed and 228 wounded. Three heavier guns were then, by great exertions, dragged down from the Gooty rock, breaches were made in the walls of the fort and the place was at length taken by storm.[1] The potail was duly hanged.

Alarms of rebellions.

Though no other open action of importance was necessary, alarms of risings were not infrequent. The pensioned poligar of Harpanahalli was said to be raising troops, there was a plot to seize Bellary fort and a wide-spread conspiracy was discovered[2] which had for its object the capture of Ádóni and the establishment there of Kudrit Ulla Khán, son of Basálat Jang, the former jaghirdar of the place

The Pindári raid of 1818.

Since Munro's time the peace of the district has only twice been disturbed. In 1818 a body of Pindáris some 500 strong crossed the Tungabhadra, plundered Belláhunishi and other riverside villages and then marched on Harpanahalli. The amildar there made the feeblest resistance and they looted his treasury of Rs. 24,000, destroyed all his records, tortured him, his sheristadar and others and pillaged the town without mercy. The amildar tried to get even by declaring that they had looted kists which as a matter of fact had never reached the treasury—meaning to pocket them himself when they did arrive—but he was detected and dismissed.

From Harpanahalli the Pindáris went on to Kottúru, which they als pillaged, and thence to Kúdligi. Here the Tahsildar, Mulappa, though the fort was in a very weak condition and he had only half-a-dozen matchlocks, defended himself in a most plucky manner, beat off his assailants and saved his treasury and the town. Government afterwards presented him with a pair of gold bangles worth Rs. 700 as a mark of their appreciation.

Bhíma Rao's rising in 1858.

The last occasion on which the help of troops was necessary was Mundrigi Bhíma Rao's rising in 1858. This Bhíma Rao had been Tahsildar of Harpanahalli and of Bellary, but had been dismissed in 1854 for a series of underhand intrigues against the Huzur Sheristadar and other leading native officials. He was no ordinary Tahsildar, but a man of some landed property at Mundrigi in Dharwar, a keen sportsman, and possessed of great powers of personal influence. His rising is recounted in a ballad which is

[1] General Campbell's letters of 21st and 31st December 1801 to Government.

[2] Munro's letter to Government of 26th June 1804.

CHAP. II. ENGLISH RULE.

Bhíma Rao's rising in 1858.

sung to this day in the western taluks.[1] The unrest occasioned by the Mutiny of 1857 had spread to Dharwar and the country adjoining and the authorities had made vigorous searches for arms which had disquieted the désáyis and zamindars there. The Nurgund Rája and the désáyis of Damal, Hammigi and Toragal accordingly plotted with Bhíma Rao to bring about a general rising on the 27th May 1858.[2] On the 24th a party of police arrived to search the Hammigi désáyi's house for weapons and ammunition and accordingly he and Bhíma Rao took up arms prematurely. They threatened Ramandrug, but the Tungabhadra was full and they never actually crossed it. They captured the fort of Kopal, some 26 miles from Hospet, and took up their stand there. A company of the 74th Highlanders, two companies of the 47th Native Infantry and a squadron of the 5th Light Cavalry, with two guns and some Mysore irregular horse, set out from Bellary to Kopal and were joined there by other troops from across the river. On the 30th May some shots were exchanged with the fort and the next day a breach was made and the place was stormed. The rebels showed fight, but were driven back towards the citadel at the top of the fort, about 100 of them being killed on the way. Bhíma Rao and the désáyi of Hammigi were among these. While preparations were being made to blow in a gate which checked further advance the remainder of the insurgents surrendered. Seventy-seven of them were subsequently executed and no more trouble occurred. The loss on the Company's side in the attack was seven Europeans and one native wounded.

[1] The adventures of another Bhíma Rao of the same family are related in Sir Walter Elliott's *Sketch of a Southern Mahratta leader* in the *Asiat. Quart. Rev.* for January 1892.

[2] Evidence of Bhíma Rao's gumastah, printed in Jndl. Cons. of 2nd July 1858.

CHAPTER III.

THE PEOPLE.

General Characteristics—Density of population—Its growth—Deficiency of females—Parent-tongue—Education—Occupations—Religions. The Jains. The Christians—Roman Catholic Mission—The London Mission. The Musalmans—Dúdékulas. The Hindus—Villages and houses—Dress—Tattooing—Food—Amusements—Superstitions. Religious Life—Bráhmans not plentiful—Nor powerful—Lingáyats numerous and influential—Large temples scarce—Lesser deities chiefly reverenced—Tree-worship—Snake-worship—Vows to temples. Social Life—Marriage rites—*Udike* marriage—Other marriage customs—Pancháyats—Adoption—Dasavis. Principal Castes—Lingáyats—Bóyas or Bédars—Kurubas—Mádigas—Málas or Holeyas—Kabbéras—Lambádis—Koravas—Other large castes.

CHAP. III. General Characteristics. Density of population.

Bellary contains fewer inhabitants than any district in the Presidency except its next neighbours, Kurnool and Anantapur, and the two exceptional cases of Madras City and the Nilgiris. When compared with the country in the south and west of the province, it is a very thinly populated tract, supporting less than half the number of persons to the square mile which those more fertile areas maintain; but nevertheless it is somewhat less sparsely peopled than the adjoining areas in the Deccan. Statistics of the matter appear in the separate Appendix to this volume, and it will be seen that the density of the population is highest in the Ádóni, Bellary and Hospet taluks and lowest in Rayadrug and Kúdligi, in the latter of which there is much forest and waste land. The figures are affected by the existence of large towns in the first three of the above taluks, but even if the inhabitants of these are left out of account Ádóni still heads the list.

Its growth.

As will appear in more detail in Chapter VIII below, the district was very severely hit by the great famine of 1876–78. At the census of 1881, taken three years after that visitation, its people were one-fifth fewer than they had been at the enumeration of 1871, five years before it occurred; and in Ádóni and Alúr taluks as much as one-third of the population had disappeared. Hospet and Rayadrug suffered least. The district took nearly three decades to recover the population it lost in those three years of distress. Latterly, however, though considerable emigration has taken place from it to Mysore and the Bombay Presidency and its gain by immigration is almost negligible, the rate of increase of its inhabitants is about equal to the average for the Presidency as a whole.

Deficiency of females.

In Bellary, as in the other Ceded districts and Kistna and Nellore, there are, for some reason which has yet to be conclusively explained,[1] considerably fewer females than males. Munro noticed this peculiarity more than a hundred years ago and stated that it was then the popular belief that the gentler was always one-tenth less numerous than the sterner sex.

Parent-tongue.

Canarese is the prevailing vernacular of the district, being spoken by slightly more than half the population. Telugu is the parent-tongue of nearly another third of it and Hindóstáni of about one-twelfth. Canarese is the language of the western taluks (in Hadagalli as many as nine-tenths of the people speak it) and of Bellary; but in Ádóni, Alúr and Rayadrug, though from a fourth to a third of the people speak Canarese, Telugu is the vernacular of the majority. The latter is the language of the courts in all taluks. An unusually large number of the people (13,000) speak Maráthi. Bellary adjoins the Marátha country and was much under Marátha influence in days gone by. The 10,000 Lambádis in the district speak among themselves the gipsy language called after them Lambádi or Labháni. Many diverse opinions are on record regarding its affinities. The Linguistic Survey of India has not yet examined it, but Dr. Grierson thinks[2] that the enquiries so far made show that it is based on Western *Rájasthání. Some 5,000 of the Korachas speak the language of* their caste, known variously as Koracha, Korava or Yerukala. It is a corrupt dialect of Tamil which has also yet to be reached by the Linguistic Survey.

The district is thus a polyglot place. Most of its people know at least two languages, but when a Canarese man converses with a Telugu each of them usually keeps to his own vernacular so that the questions will be in one tongue and the answers in another, both languages being understood by both parties.

Education.

The education of the people is referred to in Chapter X below, where it is shown that they are backward (though rather less so than their neighbours) in this matter, especially in Ádóni, Alúr and Rayadrug taluks.

Occupations.

Their occupations are dealt with in Chapter VI, which shows that an even more overwhelming majority than usual of them are dependent for their livelihood upon agriculture and the keeping of flocks and herds.

Religions.

By religion, nearly nine-tenths of the people are Hindus. Statistics will be found in the separate Appendix. Practically all the remainder—a higher proportion than is usual in this Presidency

[1] See Chapter IV of the report on the census of 1901 in Madras.

[2] Chapter VII of the report on the census of India in 1901.

CHAP. III. GENERAL CHARACTERISTICS.

—are Musalmans. These latter are relatively most numerous in Bellary and Ádóni taluks (especially in their head-quarter towns) and least so in Kúdligi. The Christians and the Jains do not together number even one in every hundred of the population. The former declined in numbers in the decade ending 1901, though they increased in every other district. Most of them are Roman Catholics, nearly four-fifths of them are found in Bellary town and over one-fourth of them are Europeans and Eurasians.

THE JAINS

The Jains occur chiefly in Bellary, Hadagalli and Harpanahalli taluks, but even there their numbers are very small and, though the ruins of their temples are scattered throughout the country and show how widely their faith must formerly have prevailed, their influence upon the religious life of the district is now a negligible quantity. In dress, appearance and religious ceremonies the Jains (other than the foreign Márváris) now closely resemble the Bráhmans, wearing the thread, burning their dead, observing annual ceremonies, having exogamous gótras and prohibiting widow marriage or divorce. Their worship is however addressed to one or other of the tirthankaras, who are deified men and 24 in number. Like their fellows elsewhere, they are very scrupulous in avoiding the taking of life and the bird-catcher castes sometimes trade upon this characteristic by bringing small birds and threatening to kill them unless they are paid something to let them go. Jains of the Bógara sub-division who work in brass cannot intermarry with the others but may dine with them.

THE CHRISTIANS.

Excluding the S.P.G., which has only recently begun operations in the district, the Christian Missions in Bellary are those in charge of the Roman Catholic Church and the London Missionary Society respectively.

Roman Catholic Mission.

The former mission[1] is considerably the senior of the two. A record in an old register of baptisms, etc., at Mudkal in the Raichúr doáb shows that in 1733 two missionaries, who were apparently Carmelites from Goa, were established in that place and visited the surrounding country. They were the Rev. Felix, called by the natives Bággiánanda, and the Rev. Joannes Paradisi, known as Rájéndra. They were followed by Fathers Ambrose (Amritanáda) and Evangelist (Gnánabódha) and later by Father Clement (Kunupananda) who built the chapel at Mudkal. Father Paradisi died in 1793 and is buried near this building.[2] The

[1] For the account of it which follows I am indebted to the courtesy of the Rev. J. Kleinschneider, Roman Catholic Chaplain at Bellary.

[2] His epitaph says.—Hic jacet P. Joannes Paradisi qui vixit ad 88 an., Missionem hanc rexit 41 an., ad fidem Xti. multos convertit et revestitus virtutibus requievit in Domino 13 Januarius 1793.

same record shows that at the time of his death there were three other missionaries, apparently natives, at Mudkal and that three Carmelites from Goa had also stayed there some months and then returned.

In 1775 the Rev. Joachim D'Souza, a secular priest called by the natives Ádikanáda, visited Bellary and in 1784 he moved from Golconda to Mudkal and began regular visits among the Christians throughout the Ceded districts. He built chapels at Ádóni and Muddanagera (Alúr taluk) and at other places in Cuddapah, Kurnool and Anantapur. He died at Bangalore in 1829 and is buried there in the Church of St. Mary, Blackpalli. He is still remembered with great veneration by the old people in parts of Cuddapah.

In 1828 the Rev. Fulgencius Pedroza was appointed to the charge of the Bellary mission under the jurisdiction of the Archbishop of Goa and held the post until 1844. In 1837, however, the Goa jurisdiction was transferred to the Vicar Apostolic of Madras and the Rev. W. Dinan was appointed by Government as Chaplain to the Roman Catholics among the troops at Bellary. Dissensions naturally arose from this double jurisdiction and though in 1862, on the arrival of the Archbishop of Goa, a compromise, afterwards approved by the Pope, was effected, difficulties continued until 1887, when the Goa jurisdiction ceased with the establishment of the regular hierarchy under Apostolic letter *Humanæ salutis auctor* dated 1st September 1886. Meanwhile, however, each party had established its own chapels and there are now in consequence considerably more of these than are required.

In 1840 Father Dinan went to Belgaum. He was succeeded by the Rev. P. Doyle, who was in charge of the mission for the next 37 years and did much to extend it. The natives called him Dayánanda, or "father of mercy." During his time the Church of St. Lazarus was erected in the Cowl Bazaar, the asylums for destitute children of European descent, still in existence, were founded, and the convent of the Nuns of the Good Shepherd was established. He died in 1877 and lies buried in St. Lazarus' Church.

At present the mission is controlled by the Rev. J. Kleinschneider, Roman Catholic Chaplain, and four European missionaries, all of whom belong to the Missionary Society of St. Joseph, Mill Hill, London.

The chief out-stations are at Ádóni, and at Muddanagera and Rámadurgam in the Alúr taluk. The principal educational institutions in charge of the mission are referred to in Chapter X below.

CHAP. III. THE CHRISTIANS.

The London Mission.

The work of the London Mission in Bellary[1] was begun in 1810 by the Rev. J. Hands, who with considerable difficulty obtained permission from Government to settle there. He set himself to master Canarese and by 1812 had completed a translation of three of the Gospels and a grammar and vocabulary. In the same year a charity school for European and Eurasian children was founded. It was transferred to the charge of the Chaplain in 1843 and is now known as the Protestant Orphanage. In 1824 the church in Brucepettah, now used by the Tamil and Canarese congregations, was built—mainly from public subscriptions. It continued to be used by the English congregation till 20 years ago, when the late Mr. D. V. Abraham built a stone church in the fort and presented it to the mission. In 1826 a Press was started and by 1852, when it was abolished, it had issued a complete edition of the Scriptures in Canarese, besides many other publications.

Mr. Hands' active connection with the mission ceased in 1828 and two years later the Rev. John Reid took his place and continued in charge until his death in 1841. Among the colleagues and successors of these two gentlemen were the Revs. R. W. Thompson (1837–48) and J. S. Wardlaw (1842–52), the latter being the founder of the school which eventually developed into the Wardlaw College, and Mr. J. Macartney (1857–62) who was afterwards agent to the Rája of Sandur. But the chief control during the last half century has lain in the hands of three men, namely, J. B. Coles (1849–86), Edwin Lewis (1865–95) and Thomas Haines (1870–90). Mr. Lewis was especially distinguished by his intimate knowledge of Canarese, Telugu and Hindóstáni.

The present European staff consists of four missionaries, of whom one is a lady. There are three churches in Bellary town—one in Brucepettah, another in Cowl Bazaar, and a third in the fort—and others at four of the ten out-stations which have been established elsewhere in the district. Besides its educational institutions, the chief of which are referred to in Chapter X below, the mission supports a Boys' Boarding Home in Bellary, which is a hostel established in 1896 for boys attending the Wardlaw College, and a Girls' Boarding Home, begun as an orphanage in 1833 and used by the girls at the mission's lower secondary school. It further manages a co-operative bank which was opened in 1893, pays 5 per cent. interest on deposits by members of the mission and grants them loans at 6 per cent.

[1] For the following particulars I am indebted to the kindness of the Rev. E. Lewis of the London Mission, the son of the Edwin Lewis mentioned below.

THE MUSALMANS.

The Musalmans of the district are conspicuous for the amicable terms on which they live with their Hindu neighbours. The unfortunate disputes between the two bodies which are common in other places seem to be almost unknown in Bellary. Bráhmans very frequently have Musalman domestic servants and some of the upper castes of Hindus send their Musalman friends presents of sugar and so on at the Mohurrum. A majority of the faith call themselves Sheiks or Saiyads (these terms are very loosely used now-a-days) and foreign sections, such as Moghals and Patháns, are rare.

Dúdékulas.

The Dúdékulas, however, as elsewhere in the Ceded districts, are numerous and aggregate nearly 10,000 persons. Their name means "cotton-caste" (compare the Tamil synonym Panjári) and they live chiefly by cotton-cleaning and the weaving of coarse fabrics. In appearance they are Dravidian rather than Áryan and they are perhaps either converts from Hindu castes or the produce of mixed unions. Their ways are a curious mixture of Musalman and Hindu elements. They profess to be followers of Islám, attend the mosques, submit to the authority of the Kázis, practise circumcision, and dine with other Musalmans. Yet they speak Canarese and Telugu far more often than Hindóstáni, dress like Hindus rather than Muhammadans, add Hindu titles to their names (*e.g.* Hussainappa), consult Bráhmans regarding auspicious days, tie tális at their weddings, do occasional worship at Hindu shrines and follow the Hindu law of inheritance.

A similar confusion of customs occurs among the butcher (Khasáyi) sub-division of the Musalmans.

THE HINDUS.

There remain to be considered the Hindus, the chief element in the population of the district. It will be convenient to first notice a few points in which their social customs as a whole and their general religious life differ from those prevalent in other areas and then to add some account of the salient characteristics of those of their castes which are especially numerous in the district.

Villages and houses.

A hundred years ago a Bellary village was almost always fortified. Traces of the enclosing stone walls and the circular watch-towers still usually survive and near the ruined gates often stands a shrine to Hanumán, who guards the inhabitants from harm. Without such defences the place would have been at the mercy of the robbers and irregular cavalry, while with them showers of stones[1] were sufficient weapons. The necessity of living within the fortifications caused the houses to be very closely crowded together and in many villages there are only one or two streets

[1] Buchanan's *Mysore, etc.*, i, 277.

CHAP. III. THE HINDUS.

which are wide enough to admit an ordinary country cart and the other thoroughfares are tortuous lanes. This necessity also checked the formation of hamlets, desirable as these are from the sanitary and agricultural points of view. When the "fort" (*kóta*) was filled to overflowing a *péta* was built just outside it so as to enable the inhabitants to take refuge in it if need were, and several villages (Kampli, for example) still consist of a separate *kóta* and *péta*. There were no quarters reserved for special castes, like the *agrahárams* of other parts. Except the Mádigas, all castes lived in close proximity. Though the necessity for defences has disappeared the customs to which it gave rise still subsist.

The older type of house is itself not unlike a fort on a small scale. It has high stone walls without outside windows and only one entrance, and if it stands on the outskirts of the village this entrance generally opens towards the village instead of away from it. More recent buildings adopt the pial, or outer verandah, so general further south. So cramped was the space available for building that few Bellary houses have the central courtyard usual in other parts and the *tulasi* altar, which ought to be so placed that it can be circumambulated, has been crowded out and is often built close against the street wall. The rice-flour patterns seen in front of the thresholds of houses in the Tamil country are either omitted or done inside the house instead of out. The cattle usually occupy the front room instead of the back. The walls of the house are generally of rough stone in mud and the roof is nearly always flat, earth which will make good tiles being rare. Faggots and a foot or so of mud are piled on the horizontal rafters and coated outside with clay. Light and ventilation are secured by leaving a round hole in this construction which is covered with a pot in wet weather. In heavy rain these roofs leak greatly. As elsewhere, there are endless superstitions and rules regarding the manner in which new houses should be built. The decoration of a dwelling is usually confined to an occasional smearing of the parts round the doorway with red earth and whitewash and the average Bellary village is a dismal, dust-coloured, unlovely affair.

Dress.

The climate of the winter months necessitates warm clothing and the average ryot dresses in the thick, coarse, cotton stuffs woven by the lower castes of the district, wears a voluminous white turban and carries the ever-present kambli or blanket. The accepted breadth for a man's cloth is some nine inches less than in the south, and the garment consequently covers less of the wearer's legs. The cooly classes, especially in the Canarese taluks, often wear short cotton drawers reaching down to the knee. Except among the Bráhmans, who affect cloths from many other

places, the women nearly all wear the fabrics woven within the district. The chief dye used in these is indigo, which, unless carefully applied, washes to an unpleasant sort of purplish-blue; and this is the prevailing colour in a crowd of the lower classes. The tight-fitting bodice is almost universal, the only women who habitually do without it being the Oddes, the Myása Bóyas, one sub-division of the Kammas and one of the Ídigas. It is very generally made of mixed silk and cotton. The patchwork quilt is a favourite possession. It is an agglomeration of bits of any old cloths which are otherwise useless. Jewels are conspicuous by their scarcity. The Bellary ryot is said to prefer to hoard bullion rather than invest in jewels.

Tattooing.

Tattooing is almost universal among the married women of all classes. The operation is done by women of the Killekyáta and Kuntsu Koracha castes. Vegetable pigments are used, the principal one being prepared, it is said, from the *tangédu* shrub. The designs are pricked in with needles, and castor-oil and turmeric are applied to reduce the swelling which follows. The patient usually has fever for three or four days. The designs employed are legion, but perhaps the favourite pattern is that called *jógi chedi*, which is supposed to represent the pile of twisted hair which professed ascetics wear on the top of their heads, but which looks more like a conventional representation of a plant.

Food.

The staple food of all but the Bráhmans and the Kómatis, who eat rice, is cholam. This is sometimes soaked until it can be husked by a little rubbing and then cooked whole like rice, or, more usually, it is ground into flour and made into chupattis which are eaten with such condiments and additions as the means of the family permit. The poorest classes flavour them only with chutneys. Korra and cambu are similarly either eaten whole or ground into flour, but ragi is always ground. Very few vegetables are consumed. The dry climate and the scarcity of wells prevent such things from being largely grown. Tobacco is more employed for chewing than smoking. Even the stalks of the plant are used, being sliced, powdered and then mixed with betel and nut and chewed.

Amusements.

Games and amusements seem fewer than usual. The little girls play at *kóláttam*—which is evidently an ancient pastime, being represented in the carvings on the temples at Hampi and elsewhere—or at games of the fox-and-geese type, and every October they celebrate the Gauripújá with such pomp and circumstance as the subscriptions they can collect will permit. The boys play at varieties of tip-cat and rounders. Their elders occasionally divert themselves with the marionette shows which the Killekyátas

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and some of the Balijas exhibit. Scenes from the Rámáyana and Mahábhárata sometimes form an item in the programme, but too often the point of the play is its impropriety. The Lambádi women have their own dances, which consist of much posturing in time with a rather monotonous chant.

The only caste which goes in for manly sports seems to be the Bóyas—or Bédars as they are called in Canarese. They organise regular drives for pig, hunt bears in some parts in a fearless manner,[1] are regular attendants at the village gymnasium—a building without any ventilation, often constructed partly underground, in which the ideal exercise consists in using dumb-bells and clubs until a profuse perspiration follows,—get up wrestling-matches, tie a band of straw round one leg and challenge all and sundry to remove it, or back themselves to perform feats of strength such as running up the steep Joladarási hill near Hospet with a bag of grain on their backs.

Superstitions.

The folklore and superstitions of the district would fill a volume. The more backward western taluks, in particular, afford a mine which would well repay exploitation by enquirers with sufficient leisure. Considerations of space prevent reference here to any but one or two of the outward and visible signs—obvious to the traveller through the district—of the inward workings of the minds of its people. They must serve as samples of the others.

When the rains fail, and in any case on the first full moon in September, rude human figures drawn on the ground with powdered charcoal may be seen at cross-roads and along big thoroughfares. They represent Jókumára the rain-god, apparently a local deity, and are made by the Barikes—a class of village-servants who are usually of the Gaurimakkalu sub-division of the Kabbéras. The villagers give the artists some small remuneration and believe that luck comes to those who pass over the figures.

At cross-roads, again, may sometimes be noticed odd geometrical patterns. These are put there at night by people suffering from disease, and the belief is that the affliction will pass to the person who first treads upon the charm.

By the sides of the roads often stands a wooden frame-work, mounted on little wheels and bearing three rude wooden images. This is the car of Máriamma, the goddess of small-pox and cholera, and her son and daughter. When disease breaks out the car bearing her and her children is taken round the village with

[1] For a description of their methods see a letter entitled 'Bóyas and Bears' in the *Madras Mail* of August 29th, 1902.

music and other due ceremony and then dragged to the eastern boundary. By this means the malignant essence of the goddess is removed from the village. The adjoining villagers haste to prevent this from settling upon them by taking the car on with musical honours as before. The car is thus often wheeled through a whole series of villages. Theoretically, the process ought to go on *ad infinitum*, but in practice it eventually stops at some boundary or other until Máriamma begins again to give trouble.

The flat roofs of many houses may be seen to be decked with rags fluttering from sticks, piles of broken pots and so forth. These are to scare away owls. Owls are birds of ill-omen and if they sit on a roof and hoot misfortune will overtake the inmates of the house. They sometimes, it is said, vomit up blood and sometimes milk. If they sit on a house and bring up blood it is bad for the inmates; if milk, good. But the risk of the vomit turning out to be blood is apparently more feared than the off chance of its proving to be milk is hoped for, and it is thought best to be on the safe side and keep the owl at a distance.

In the middle of the threshold of nearly all the gateways of the ruined fortifications round the Bellary villages will be noticed a roughly cylindrical or conical stone, something like a lingam. This is the *Bodduráyi*, literally the "navel-stone" and so the "middle stone." It was planted there when the fort was built, and is affectionately regarded as being the boundary of the village site. Once a year, in May, just before the sowing season begins, a ceremony takes place in connection with it. Reverence is first made to the bullocks of the village and in the evening they are driven through the gateway past the *bodduráyi* with tom-toms, flutes and all kinds of music. The Barike next does púja to the stone, and then a string of mango leaves is tied across the gateway above it. The villagers now form sides, one party trying to drive the bullocks through the gate and the other trying to keep them out. The greatest uproar and confusion naturally follow, and in the midst of the turmoil some bullock or other eventually breaks through the guardians of the gate and gains the village. If that first bullock is a red one, the red grains on the red soils will flourish in the coming season. If he is white, white crops like cotton and white cholam will prosper. If he is red-and-white, both kinds will do well.

RELIGIOUS LIFE.

The religious life and attitude of the Bellary people are markedly different from those of the Tamils of the south. Bráhmans are few in number and possess little sacerdotal authority; members of the Lingáyat sect are ubiquitous and powerful; the

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orthodox gods of the Hindu pantheon are less reverenced than the lesser village goddesses; such worship as is done to them is less punctilious and ritualistic; and round the cult of the minor deities has grown up a curious tangle of odd beliefs and customs which would be well worth unravelling. The space and time at present available only permit of the merest outline of the matter.

Bráhmans not plentiful.

The Bráhmans of Bellary, two-thirds of whom speak Canarese and a majority of whom belong to the Mádhva sect, number less than 2 per cent. of the total population, or even of the Hindus, of the district. Bráhmans were never fond of settling in infertile tracts, and in Bellary the long period of Musalman domination, the disturbed years when the poligars were all-powerful, and the encroachments of the Lingáyats from across the Bombay border probably assisted to deter them from coming. Those who did come were, or have grown, less exclusive and punctilious and more secular than their fellows elsewhere. As has been seen, they do not live in separate *agrahárams* and they commonly employ Musalman domestic servants; they do not usually object to serving as puróhits to Súdra castes; they will even accept *prasádam* (offerings made to the god) at the hands of the non-Bráhman priests who often officiate in the temples; they clip the ceremonies of their caste (such as the *tarpana* and *sráddha*) of much of their customary ritual; they conduct the worship in the temples in a manner which would be held casual and perfunctory in the south, and few of them remember more than a very little of the Védas.

Not powerful.

The Bráhman has less sacerdotal authority in Bellary than in the south. The Lingáyats have their own spiritual gurus and other castes have followed suit by appointing members of their own community to such posts, so that the intervention of the Bráhman is no longer very necessary at weddings and funerals and his assistance is often dispensed with even in the search for lucky and unlucky days for undertaking enterprises. The Kómatis (and, in a less degree, the Kápus and the Balijas) form a marked exception to this general rule. The Kómatis have a Bráhman guru, Bháskarácháriar at Náráyanadévarakeri in Hospet taluk, to whom they pay the greatest reverence. He holds sway over the four western taluks and parts of Bombay and the Nizam's Dominions and travels periodically round his charge in much state with drums, silver-sticks-in-waiting and belted peons to visit his adherents. He settles disputes, fines the unworthy, purifies the erring and collects subscriptions—which are usually assessed at the rate of one month's income per head—towards the finances of his *math*, which institution is in addition supported by landed inams.

Lingáyats numerous and influential.

The Lingáyats of the district, who are further referred to later on, are between seven and eight times as numerous as the Bráhmans and apparently (the statistics for several reasons seem uncertain guides) are increasing rapidly. Their temples, in striking contrast to most of the other Hindu shrines, are well-kept; they are, as a body, wealthy and enterprising and therefore influential; and though there is now no open antagonism between them and the Bráhmans they deny the sacerdotal authority of that caste and follow gurus of their own. The chief of these is the Tótasvámi who lives in the Gadag taluk of the Bombay Presidency. The four western taluks are included in his extensive charge and he travels round in the same kind of state and with much the same objects as the Bháskaráchériar of Náráyanadévarakeri.

Large temples scarce.

Things being thus, it is not perhaps surprising that there should be few famous or well-attended temples in the district. The festival at the Hampi temple used to attract great crowds, but its glory has departed. The feasts at Mailár and Kuruvatti are rather cattle fairs than religious gatherings and pilgrims are said to return from them without having ever entered the temples. The shrine of Kumárasvámi in Sandur is more frequented by Maráthas and people from North India than by the inhabitants of the district and perhaps the fact that women are never allowed to see the god's image detracts from his popularity. Temples to the orthodox deities do, of course, exist in considerable numbers, but in the worship conducted at them there is an absence of the reverential attitude common in other districts. The bathing and feeding and dressing of the god are done at rarer intervals, the occasional worshipper contents himself with a reverence combined with a ring at the bell near the shrine to attract the god's attention, and the temples are used by travellers as cooking and halting places in a manner which would elsewhere be considered almost sacrilegious.

Lesser deities chiefly reverenced.

The real worship of the people is paid to the shrines of Hanumán and of the village goddesses. The former abound, and there is a saying that there is no village without a cock and a Hanumán temple. The village goddesses are many. Besides the usual Máriamma and Durgamma,[1] the water-goddess Gangamma[2] and the numerous nameless Ūr-ammas, or "village-mothers," there are several local *ammas* who are held in great repute, chief among whom are Hosúramma of Hosúru near Hospet, Huligiamma on the opposite side of the Tungabhadra, and Uchchangiamma on

[1] See, for example, the Bellary Durgamma, p. 221 below.

[2] The festival to her in Hampáságaram (p. 241) is curious.

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Uchchangidurgam hill. The barbaric worship paid to these and the huge animal sacrifices which occur at their festivals are mentioned in the accounts of Harpanahalli and Kúdligi villages in Chapter XV below (pp. 254 and 292) and graphic descriptions of other somewhat similar ceremonies in the same neighbourhood will be found in a paper by Mr. F. Fawcett in the *Journal of the Anthropological Society of Bombay*, vol. II, pp. 261—282.

Other unusual but popular deities are Kallésvara, the 'stone god' and Kattésvara, the 'wood god.' Brahma is also much worshipped. Sometimes four-faced images of him are set up, sometimes he is represented by a stone, like the stone cannon-balls referred to under Harpanahalli below (p. 253), and sometimes he is worshipped without the aid of any tangible image—a well in the Kámalápuram fort and one of the pillars in the Bágali temple being, for example, declared to be habitations of his.

Tree-worship

The pípal and margosa trees, as elsewhere, are reverenced and the worship of the *sami* or *ranni* tree (prosopis spicigera) is unusually popular. The story goes that it was on this tree that the five Pándava brothers concealed their arms when they set out in disguise and that the weapons turned to snakes and remained untouched until their return. At Uchchangiamma's festival it takes a prominent part and on the Dasara day people send their friends a few leaves of it by post as an auspicious greeting.

Snake-worship

Snake-worship seems to have been formerly far more common than it is now. Snake stones may be seen in almost every village, but few of them seem to get much attention. Vows are, however, made at snake shrines to procure children, and if a child is afterwards begotten it is given an appropriate name, such as Nágappa, Subbanna, Nágamma, etc. Fire-walking and hook-swinging are still popular.[1]

Vows to temples.

Vows to shrines are much in vogue. Women, and even men, will vow to devote themselves to a certain god if some wished-for boon, such as recovery from sickness, is granted them. Often the men are branded and thenceforward are known as *Dásaris* and live by begging. Those who have taken vows to the temple at Mailár are called *goravas*. *Ex voto* offerings are common.[2]

SOCIAL LIFE. Marriage rites.

In their general caste customs the non-Bráhmans of Bellary differ considerably from those of the southern districts. Among the upper classes of them the usual form of marriage, for example, is

[1] References to them will be found in the accounts of Bellary (p. 222), Hampáságaram (p. 241) and Rayadrug (p. 299) in Chapter XV.

[2] See, for example, the references to them in the accounts of Bellary (p. 222) and Harpanahalli (p. 254) in Chapter XV.

widely different from the Súdra rite in fashion in the South.[1] On or about the day of the marriage a branch of the "Indian coral tree"—*erythrina indica*, called in Canarese *háluvána*—is planted at the place where the marriage is to take place. It is called the *hálukamba*, or milk-pole, is decorated with saffron, chunam and green leaves and forms the centre of the subsequent ceremonies. On the wedding-day four pots are arranged in a square near this and a thread is passed round them. Within the enclosure so made the happy pair are bathed together (aged female relations whose husbands are still living assisting in the operation) and dressed in new cloths. This bathing is called *surge* in Canarese. Next, part of the thread which made the enclosure—which is called *konkana*—is taken, dipped in saffron, wrapped round a bit of saffron, one or two betel-leaves or other objects (the practice differs widely in different castes) and fastened to the wrists of the couple. Then the *táli* is tied to the bride's neck. The badge on this again differs greatly in different communities and it is sometimes tied by the bridegroom, sometimes by the officiating priest and sometimes by a dancing-girl or a Basavi, both of whom bring luck because they can never be widows. But it cannot be dispensed with since, as in other districts, the tying of it is the binding part of the ceremony. This over, the wedded pair eat out of the same leaf-platter, a ceremony which is called *bhúma*, and then the relations present are also feasted. These five rites, or variants of them, form part of the generality of the wedding ceremonies among the upper classes of non-Bráhmans. They are accompanied by feasts which vary in frequency according to the means of the party but which are seldom less than two, namely, the *dévar-úta*, or feast to the gods, and the *úr-úta*, or feast to the people of the caste in the village.

Udike marriage.

The maimed rites at the re-marriage of a widow or of a woman who has left her first husband (which marriages are, of course, only recognised by a limited number of castes) are very much simpler. The ceremony is called *udike*, which means "putting on" (clothes). No women but widows take any part in it. Sometimes the bride is merely taken by the other widows into a darkened room in the house, invested with a new cloth and bodice, brought out again, marked with *kunkumam* powder and given a *táli* and then handed over to her new husband. Sometimes the betrothed couple go in the evening to a Hanumán temple where the *pújári* and a bangle-seller wait by appointment. The man gives the woman a new cloth and bodice which she puts on, the bangle-seller invests her

[1] This is a very general statement, but space will not permit of any exact differentiation of the various castes which do and do not adopt the form referred to or of the countless variations in its details which are prevalent.

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with new bracelets, the *pújári* pours holy water over their hands and they are one thenceforth. Sometimes a *táli* is tied round the woman's neck and sometimes not; sometimes a feast is given to the friends and at others it is omitted.

Other marriage customs.

In most castes of the class referred to there is a definitely fixed bride-price, called the *teravu*, which the bridegroom has to pay to the bride's parents, and the price of a widow is very generally one-half of that of a maid.

Marriages are also only permissible outside the limits of the sub-division of the caste, called *bedagu*, to which the bridegroom belongs. A man cannot marry a girl whose *bedagu* is the same as his own, and a *bedagu* is thus what is known as an exogamous sub-division. It may be added here in parenthesis that there seem to be no traces of hypergamy in the marriage customs in Bellary and that no cases of totemism were met with.

Panchâyats.

Pancháyats for the trial of caste questions and offences, usually held under the presidency of the hereditary *ejamán* or caste-head, are as universal as elsewhere but an unusual point about them seems to be the custom of dividing the fine inflicted into three parts, one for the priest, one for the members of the pancháyat and the third for the Sirkar. In Sandur State this last third is still paid into the State coffers, whence it is handed over to deserving charities.

Adoption.

The custom of *illatom* adoption, by which, in consideration of assistance in the management of the family property, a son-in-law is affiliated to the family and inherits like a son at the death of the adopter, prevails among the Kápus in at least some of the taluks of the district. So far as the matter has as yet been judicially investigated [1] the practice seems to be confined to this caste and to the Ceded districts and Nellore.

Basavis.

Connected with adoption is the curious custom which prevails among all the lower castes in the western taluks (and to some extent in the eastern half of the district as well) of dedicating one of the daughters of a family at some temple as a "Basavi," a word which is apparently the feminine form of Basava, or Nandi, the bull of Siva. The practice is also common in the adjoining parts of Dharwar and Mysore. Parents without male issue often, instead of adopting a son in the usual manner,[2] dedicate a daughter

[1] See Mayne's *Hindu Law*, sec. 207, and I.L.R., 4 Mad., 272.

[2] There seems to be reason to believe that among certain of these castes the old rule that none but a brother's son may be adopted is still strictly observed. This naturally greatly limits adoptions and so forces parents to make their daughters Basavis. This and several other points about this interesting custom require clearing up by some one who has leisure for more than the few hasty enquiries to which the time at my disposal restricted me.

by a simple ceremony to the god of some temple and thenceforth by immemorial custom she may inherit her parents' property and perform their funeral rites as if she were a son. She does not marry, but lives in her parents' house with any man of equal or higher caste whom she may select and her children inherit her father's name and *bedagu* and not those of their own father. If she has a son he inherits her property; if she has only a daughter that daughter again becomes a Basavi. Parents desiring male issue of their own, cure from sickness in themselves or their children, or relief from some calamity, will similarly dedicate their daughter.

Apparently the right of a daughter to thus inherit in violation of the ordinary canons of Hindu law is a point which has never yet been actually settled by the civil courts, but the revenue authorities have frequently registered the patta of a deceased ryot in the name of his Basavi daughter, the more distant kindred who would in ordinary circumstances have succeeded having freely admitted her claims to be equal to those of a son.

The ceremony of dedication differs greatly in its details in different temples. Mr. Fawcett's paper in vol. II of the *Journal of the Anthropological Society of Bombay* sets out at length several variants of it. If dedicated in a Vaishnava temple the girl is usually branded with the 'chank' and 'chakram' on the points of both shoulders and over the right breast. If initiated in a goddess' temple the ceremony is different and her position afterwards differs in several essentials. A second ceremony is necessary when she attains puberty.

The children of a Basavi are legitimate and neither they nor their mother are treated as being in any way inferior to their fellows. A Basavi, indeed, from the fact that she can never be a widow, is a most welcome guest at weddings. Basavis differ from the ordinary dancing-girls dedicated at temples in that their duties in the temples (which are confined to the shrine of their dedication) are almost nominal and that they do not prostitute themselves promiscuously for hire. A Basavi very usually lives faithfully with one man, who allows her a fixed sum weekly for her maintenance and a fixed quantity of new raiment annually, and she works for her family as hard as any other woman. Basavis are outwardly indistinguishable from other women and are for the most part poor coolies. In places there is a custom by which they are considered free to change their protectors once a year at the village car-festival or some similar anniversary and they usually seize this opportunity of putting their partners' affection to the test by suggesting that a new cloth and bodice would be a welcome present. So poor, as a rule, are the husbands that

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the police aver that these anniversaries are preceded by an unusual crop of petty thefts and burglaries committed by them in their efforts to provide their customary gifts. The High Court has held [1] that the dedication of a minor girl as a Básavi is an offence under section 372, Indian Penal Code, but the accused was not represented when the case was argued and several points which distinguish the results of the ceremony from that of the initiation of the ordinary dancing-girl were not placed before the learned judges.

PRINCIPAL CASTES.

This chapter may conclude with some account of the salient characteristics of a few of the castes which are especially numerous in the district. My enquiries were practically confined to the western taluks and even there were prematurely cut short. One of the most striking points about the customs of the people in those parts is the manner in which they vary from village to village. Probably in the old unsettled days there was little communication between adjoining forts. The circumstance renders it difficult to claim more than a local application for many of the following statements.

Lingáyats.

The Lingáyats (or Virasaivas) may be first referred to. They are not a caste, but a sect of the Hindus. Their chief home is in the adjoining parts of Mysore and the Southern Marátha country, but even in Bellary they number as many as 12 per cent. of the total population, which is a larger proportion than occurs in any other district in this Presidency. Their head-quarters is the *math* at Ujjini in the Kúdligi taluk, the guru at which decides appeals from their pancháyats.

Regarding their origin and their tenets there is a considerable vernacular literature, much of which is conflicting and irreconcileable.[2] Apparently the sect originated at Kalyáni in the present Nizam's Dominions in the latter half of the twelfth century. In 1156, Bijjala, formerly a Kalachurya feudatory of the Western Chálukyas, [3] usurped his suzerain's throne. He was a Jain. His prime minister was a Saivite Bráhman named Báladéva. This man's nephew Basava, when a boy of eight, refused to be invested with the sacred thread, declaring himself appointed to destroy distinctions of caste. This attitude and his abilities

[1] I.L.R., 15 Mad., 75 7.

[2] For their origin, see Dr. Fleet in *Epig. Ind.* v., 239: for some of their customs see C. P. Brown in *Madr. Journ. Lit. and Sci.*, vol. xi (1840), and the Gazetteers of the Bijapur and Dhárwár districts of Bombay. Mr. R. C. C. Carr, I.C.S., has written a monograph on their ways in the Bellary district to which the present account is greatly indebted.

[3] See p. 30 above.

attracted attention and he eventually succeeded his uncle as Bijjala's minister and married the king's daughter. From his high position he spread the new doctrines and he was greatly assisted in the work by his nephew Channa Basava ('the beautiful Basava') who had been miraculously born to his unmarried sister. Shortly after 1167 he and his nephew caused Bijjala to be assassinated because he had wantonly blinded two pious Lingáyats and they had both to flee into hiding.

The two chief of the Lingáyat sacred books are the Basava purána (apparently finished during the 14th century) and the Channa Basava purána (written in the 16th century) which describe the lives and doings of these two pioneers. The Jains were the special objects of their persecution. Their creed also aimed at breaking down all the restrictions which Bráhmanism had set up. Caste distinctions were to be swept away; Siva was the one true god; the wearing of his emblem the lingam (whence the name Lingáyat) rendered all men equal; men were holy, not by birth alone, but in proportion as they were worthy followers of the faith; sacrifices, penances, pilgrimages and fasts were unnecessary; women were equal to men and were to be treated accordingly; and child-marriage and the prohibition of widow re-marriage were wrong. The faith purported to be the primitive Hindu faith cleared of later excrescences and the Lingáyats claimed to be the Puritans of the Hindus.

Every Lingáyat, man, woman or child, still wears on all occasions—usually knotted in a red silk handkerchief tied round the neck or the left arm, or sometimes slung round the neck in a silver case—the lingam with which he is solemnly invested at birth; but several others of the original cardinal principles of the faith have been departed from. Social distinctions gradually arose—some Lingáyats, indeed, now group the various divisions of the sect under the four traditional classes of Bráhman, Kshatriya, Vaisya and Súdra; by degrees a priesthood (the Jangams) established itself; elaborate forms of worship and ceremony were introduced and a religious system devised in which Bráhman influence is traceable; marriage is now allowed between infants; widow-marriage is regarded with disfavour; and the lowest castes, such as Málas and Mádigas, are not freely admitted to the fold.

The sect is a body of peaceable, hard-working and business-like (though markedly illiterate) people who engage in all sorts of occupations, except that they will not sell meat or toddy or do scavenging or leather-work. They do not wear the Hindu top-knot and they have no ceremonial pollution, allowing women in their monthly periods to cook the household meals and at deaths having a kind of feast in the same room with the corpse. They bury

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their dead in a sitting position, carrying them to the grave propped up in a chair, but unmarried persons are buried lying down. In both cases the deceased's lingam is placed in his left hand and buried with him. They have no sráddha. They do not eat meat or drink alcohol, and they will not dine with other castes. They regard their Jangam priests as incarnations of the deity and the reverence they pay them is scarcely to be distinguished from worship. They are apparently extending their hold over the Kurubas and the Kápus more rapidly than over any other castes and it is said that a Kápu girl remains a Hindu or is invested with the lingam according as she is betrothed to a Hindu Kápu or a Lingáyat Kápu. Usually, however, there is a regular rite of initiation of new converts.

Bóyas or Bédars.

Of the various Hindu castes in Bellary, the Bóyas (called in Canarese Bédars, Byédas or Byádas) are far the strongest numerically. They aggregate some 177,000 persons, or over 18 per cent. of the total population. Many of the poligars whom Munro found in virtual possession of the country when it was ceded to the Company belonged to this caste, and their irregular levies and also a large proportion of Haidar's formidable forces were of the same breed. It has already been seen that they are perhaps the only people in the district who still retain any aptitude for manly sports. They are now for the most part cultivators and herdsmen or are engaged under Government as constables, peons, village watchmen and so forth.

Their community provides an instructive example of the growth of caste sub-divisions. Both the Telugu-speaking Bóyas and the Canarese-speaking Bédars are split into the two main divisions of '*Úru*,' or village men, and '*Myása*,' or grass-land men, and each of these divisions is again sub-divided into a number of the exogamous *bedagus* already referred to. Four of the best known of these sub-divisions are Yemmalavaru or 'buffalo-men'; Mandalavaru or 'men of the herd'; Pulavaru or 'flower-men'; and Mínalavaru or 'fish-men.' They are in no way totemistic divisions. Curiously enough, each *bedagu* has its own particular god to which its members do especial reverence. But these *bedagus* bear the same names among both the Bóyas and the Bédars and also among both the Úru and Myása divisions of both Bóyas and Bédars. It thus seems clear that at some distant period all the Bóyas and all the Bédars must have belonged to one homogeneous caste.

At present, however, though Úru Bóyas will marry with Úru Bédars and Myása Bóyas with Myása Bédars, there is no intermarriage between Úrus and Myásas, whether they be Bóyas

or Bédars. Even if Úrus and Myásas dine together they sit in different rows—each division by themselves. Again, the Úrus (whether Bóyas or Bédars) will eat chicken and drink alcohol, but the Myásas will not touch a fowl nor any form of strong drink, and are so strict in this last matter that they will not even sit on mats made of the leaf of the date-palm, the tree which in Bellary provides all the toddy. The Úrus moreover celebrate their marriages with the ordinary ceremonial of the *hálu-kamba*, or, milk-pole, and the *surge*, or bathing of the happy pair; the bride sits on a flour-grinding stone and the bridegroom stands on a basket full of cholam and they call in Bráhmans to officiate. But the Myásas have a simpler ritual which omits most of these points and dispenses with the Bráhman. Other differences are that the Úru women wear *ravikkais*, or tight-fitting bodices, while the Myása women do not, and that the Úru men fasten their cotton drawers with a tape run through the top of them, while the Myásas tuck them under their waist-string. Both divisions eat beef and both have a hereditary headman, called the *ejamán*, and hereditary *dásaris* who act as their priests on occasion.

Round about Rayadrug and Gudékóta, but apparently nowhere else in the district, the Myása Bóyas, but not the Úru division, practise circumcision. With the single exception of some of the Kallans of Madura,[1] no other Hindu caste seems to do so. These Myásas seem quite proud of the custom and scout with scorn the idea of marrying into any family in which it is not the rule. The rite is performed when a boy is seven or eight. A very small piece of the skin is cut off by a man of the caste and the boy is then kept for eleven days in a separate hut and touched by no one. His food is given him on a piece of stone. On the twelfth day he is bathed, given a new cloth and brought back to the house, and his old cloth and the stone on which his food was served are thrown away. His relations in a body then take him to a *tangédu* (cassia auriculata) bush which is offered cocoanuts, flowers, and so forth and duly worshipped by them and him.

Girls on first attaining puberty are similarly kept for eleven days in a separate hut and afterwards made to do worship to a *tangédu* bush. This plant also receives reverence at funerals.

Kurubas.

After the Bóyas and Bédars the most numerous caste in Bellary are the Kurubas, who are 97,000 strong. There are more of them in this district than in any other. They are the shepherds of the community and the blankets they weave from the wool of their sheep are referred to in Chapter VI (p. 107) below. They are split into two divisions called *Unnikankana* ("woollen thread") and *Hattikankana* ("cotton thread"), the former of whom use a

[1] Nelson's *Madura Manual*, part ii, 55.

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woollen thread to tie together (in the manner already described) the wrists of the happy couple at marriages and the latter employ one made of cotton. These two do not intermarry but they dine together in separate rows. Each of them has a number of *bedagus* and as these are the same in both divisions the caste, like the Bóyas, was apparently once a homogeneous unit. None of the *bedagus* are now totemistic in character—though some of their names (*e.g.*, *kóri*, a blanket; *belle*, silver; *hatti*, a hut; *honne*, gold; etc.) have a totemistic sound and they thus differ from those mentioned in the North Arcot *Manual*.

The ritual at their marriages is of the usual kind already described, but in addition they have a betrothal ceremony called the *sákshi ville*, or "witness betel-leaf," which consists in the formal partaking of betel and nut at the time when the marriage is originally agreed upon. An unusual rite is also in some cases observed after deaths, a pot of water being worshipped in the house on the eleventh day after the funeral and taken the next morning and emptied in some lonely place. The ceremony is named "the calling back of the dead," but its real significance is not clear. Kurubas will not ride horses or ponies as they are the vehicle of their god Birappa, who seems to be a form of Vira-bhadra. They have the usual hereditary *ejamáns* and *dásaris* (priests) and they furnish most of the *goravas* who are dedicated to the Mailár temple.

The most striking point about the caste is its strong leaning towards the Lingáyat faith. Almost everywhere Jangams are called in as priests and allegiance to the Lingáyat *maths* is acknowledged, and in places (Kámalápuram, for example) the ceremonies at weddings and funerals have been greatly modified in the direction of the Lingáyat pattern.

Mádigas.

Next in numerical importance to the Kurubas come the Mádigas, the leather-workers of the community. Their profession, and the facts that they eat beef and even carrion and drink heavily, place them very low in the social scale and they are obliged to live in a quarter by themselves, called the Mádiga-kéri, outside the village; they cannot enter the temples and so often have shrines of their own with priests of their own caste; and they have to act as their own barbers and washermen. There are, however, depths below these deeps and the Mádiga speaks scornfully of the Másálas, Asádas, Dakkalas and Chelavádiyas as people below him on the social ladder. Mádigas talk either Canarese or Telugu and difference of language is in itself no bar to intermarriage, the bride adopting her husband's vernacular. They have the usual exogamous *bedagus* and there is a fixed price for the bride, but in its essentials their marriage differs from the standard ceremony described above. It is a long affair, lasting sometimes eight

days, and the principal events in it are the feasts given to the relations of the contracting parties, to the members of their two bedagus and to the whole of their acquaintance in the caste. The *táli* is usually tied by the Mádiga priest known as the *thavatiga*, or drummer. This office is hereditary, but each successor to it has to be regularly ordained by a Kuruba guru at the local Mádiga shrine, the chief item in the ceremony being the tying round the neck of the candidate a thread bearing a representation of a goddess and, on either side of this, five white beads. Thenceforth the *thavatiga* is on no account allowed to engage in the caste profession of leather-work but lives on fees collected at weddings (these however only consist of a little rice, some betel-leaves and five "doddus," or one anna eight pies) and by begging. He goes round to the houses of the caste with a little drum slung over his shoulder and collects contributions.

A marriage is never consummated until three months after it is celebrated, even though the bride be of age at the time. *Udike* marriages are allowed and the woman and her children are received in Mádiga society, but more than usual care is taken that no one but the parties and widows shall witness the ceremony and no one but a widower is allowed to avail himself of the form. Basavis are dedicated, but no one but the Mádigas themselves ever consorts with them.

The dead are usually buried but are burnt sometimes. The body is buried naked, except for a few leaves. Children are interred face downwards. Pregnant women are burnt. The bier is usually made of the milk-hedge plant.

Accounts of this caste in other localities speak of their having invented stories of their descent from sages and other great people and of their possessing customs which show that they were not always so low down the social ladder as they now are, but I could hear of neither in Bellary.

Málas or Holeyas.

Almost equally inferior in position to the Mádigas are the Málas, or, as they are called in Canarese, the Holeyas. They eat beef and drink heavily, and so are debarred entrance to the temples and the use of the ordinary village wells and have to serve as their own barbers and washermen. They are the musicians of the community and many of them also weave the coarse white cotton fabrics usually worn by the men of the district. Their marriage ceremonies resemble the standard form already described, but, like the Mádigas, they include in them several feasts and insist on a three months' interval before consummation. In places the Málas worship a *tangédu* bush once a year, but the origin and meaning of the custom is obscure. The caste shows a considerable tendency towards the adoption of the Lingáyat faith and customs.

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Kabbéras.

The Kabbéras are grouped into two divisions, the Gaurimakkalu, or sons of Gauri (Párvati), and the Gangimakkalu, or sons of Ganga, the goddess of water, and these do not intermarry but will dine together. Each has its *bedagus* and these seem to be different in the two sub-divisions The Gaurimakkalu are scarce in Bellary and belong chiefly to Mysore. They seem to be higher in the social scale (as such things are measured among Hindus) than the Gangimakkalu, as they employ Bráhmans as priests instead of men of their own caste, burn their dead instead of burying them, hold annual ceremonies in memory of them, and prohibit the re-marriage of widows.

The Gangimakkalu were apparently originally engaged in all the pursuits connected with water, such as propelling boats, catching fish and so forth, and they are especially numerous in villages along the banks of the Tungabhadra. But they are at present engaged in a number of other callings and, perhaps in consequence, several occupational sub-divisions have arisen, the members of which are more often known by their occupational title than as either Gangimakkalu or Kabbéras. The Barikes, for example, are a class of village servants who keep the village chávadi clean, look after the wants of officials halting in the village and do other similar duties; the Jálakáras are washers of gold-dust; the Madderu are dyers who use the root of the *maddi* (morinda citrifolia) tree; and apparently (the point is one which I have not had time to clear up) the Besthas, who have often been treated as a separate caste, are really a sub-division of the Gangimakkalu who were originally palanquin-bearers, but now that these vehicles have gone out of fashion are employed in divers other ways.

The marriage ceremony among the Gangimakkalu is according to the standard rite already described, and the betrothal is formally evidenced by the partaking of betel-leaf in the girl's house in the manner followed by the Kurubas and mentioned above. As among the Mádigas, the marriage is not consummated for three months after its celebration. The caste also follows the Kuruba ceremony of 'calling back the dead.'

Lambádis.

The Lambádis are more numerous in Bellary than in any other Madras district. They are so widely distributed throughout India and are so striking in their appearance that they have frequently been described and it is not necessary to attempt any complete account of them. Their Áryan features and high nasal index and the curious dress and ornaments of their womenkind are well-known. Their language has already been referred to above. In Bellary they do not recognise the name Sugáli which is applied to them in some places. They have certain exogamous divisions. They live in the usual *tandas* or collections of huts built here and there outside villages and each *tanda* is ruled by a hereditary *náyak*

or headman. Their pújáris are also hereditary. Both officers require, however, to be formally confirmed in their appointments. The Lambádis used to live by pack-bullock trade with the west coast and by supplying grain to the various armies, and they still remember the names of some of the generals who employed their forebears. When peace and the railways came and did away with these callings they fell back for a time upon crime as a livelihood, but they have now mostly taken to agriculture and grazing and are not much more criminal than other castes.

Their most curious rite is the marriage ceremony, and of this there seems to be no description on record. It doubtless differs in detail in different localities, but as acted before me by a number of both sexes of the caste it runs as follows: The bridegroom arrives at night at the bride's house with a cloth covering his head and an elaborately embroidered bag containing betel and nut slung from his shoulder. Outside the house, at the four corners of a square, are arranged four piles of earthen pots—five pots in each. Within this square two grain-pounding pestles are stuck upright in the ground. The bride is decked with the cloth peculiar to married women and taken outside the house to meet the bridegroom. Both stand within the square of pots and round their shoulders is tied a cloth in which the officiating Bráhman knots a rupee. This Bráhman, it may at once be noted, has little more to do with the ceremony beyond ejaculating at intervals "*Shóbhana! Shóbhana!*" or "may it prosper!" Then the right hands of the couple are joined and they walk seven times round each of the upright pestles while the women chant the following song, one line being sung for each journey round the pestle:—

Téró méró hóyé ládi,
(To yourself and myself marriage has taken place,)
Ekkat péró pharlé lódi,
(Together we will walk round the marriage pole,)
Tína pérá hóyé ládi,
(Walk the third time; marriage has taken place,)
Tuyi hamári ládi,
(You are mine by marriage,)
Páncha pérá hóyé ládi,
(Walk the fifth time; marriage has taken place,)
Chhó pérá hóyé ládi,
(Walk the sixth time; marriage has taken place,)
Sát pérá hóyé ládi,
(Walk the seventh time; marriage has taken place,)
Sát pérámi hóyé tumári,
(We have walked seven times; I am yours,)
Sát pérá par liyá.
(Walk the seventh time; you are mine.)

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The couple then sit on a blanket on the ground near one of the pestles and are completely covered with a cloth. The bride gives the groom seven little balls compounded of rice, ghee and sugar, which he eats. He then gives her seven others which she in turn eats. The process is repeated near the other pestle. The women keep on chanting all the while. Then the pair go into the house and the cloth into which the rupee was knotted is untied and the ceremonies for that night are over. Next day the couple are bathed (separately) and feasting takes place. That evening the girl's mother or near female relations tie to the locks on each side of her temples the curious badges, called *ghugri*, which distinguish a married from an unmarried woman, fasten a bunch of tassels to her back hair, and girdle her with a tasselled waist-band from which is suspended a little tasselled bag into which the bridegroom puts Rs. 5. These last two are donned thereafter on great occasions, but are not worn every day. The next day the girl is taken home by her new husband.

Korachas.

The Korachas are not particularly numerous, but some of their sections are very notorious for their inveterate criminality.[1] Their wandering habits and moveable huts have often been described. They seem to have originally been all members of one homogeneous caste, for, whatever may be their occupation, they appear to all have the same four *bedagus*, namely, Sátapádi, Kávádi, Manepadi and Manaragutti. But the caste is now split up into a number of functional sub-divisions which do not freely intermarry (the exact rules regarding this intermarriage, I have not had time thoroughly to clear up) and which differ in characteristics as well as occupation. These divisions are the *Úru*, the *Eddulu* or *Vyábári*, the *Dabba* or *Tádu*, and the *Kuntsu* or *Kóti* Korachas. The names are derived from the callings of the different groups, the Úrus being those who live a fairly-settled village life; the Eddulus or Vyábáris those who sell cattle and trade; the Dabbas or Tádus those who make mats and ropes; and the Kuntsus or Kótis those who make the weavers' brushes or travel about with performing monkeys.

The Úru and the Kuntsu or Kóti sub-divisions are reputed the least criminal and the Eddulus or Vyábáris the most so The latter are especially addicted to dacoity and cattle-lifting. With the Dabba or Tádu Korachas burglary is more popular. The Kuntsus are very handy at snaring birds. The smaller kinds they catch by liming either twigs or an arrangement of bits of bamboo with a worm hung inside it, or by setting horse-hair nooses round the nests. Quails they capture by freely snaring a piece of ground and

[1] See Chapter XIII (p. 185) below.

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then putting a quail in a cage in the middle of it to lure the birds towards the snares. They also catch them (and partridges too) by driving the bevy towards a collapsible net. To do this they cover themselves with a dark blanket, conceal their heads in a kind of big hat made of hair, feathers and grass, and stalk the birds from behind a bullock trained to the work, very gradually driving them into the net. They also occasionally capture black-buck by sending a tame buck with nooses on his horns to fight with a wild one. The latter speedily gets his horns entangled in the nooses and is then easily secured.

Other large castes.

Besides the above communities there are a number of castes which are neither peculiar to Bellary, nor found there in any exceptional strength. Such are the landowning Kápus; the shepherd Gollas and Gaulis; the Oddes, who work stone and dig tanks and wells; the merchant and shop-keeping castes of the Kómatis, Balijas and Banajigas; the Upparas, who formerly manufactured earth-salt and are now engaged in a variety of callings; the Sáles, Kurnis, Dévángas, and Tógatas, who are the weavers of the district; the Tsákalas and Mangalas, its washermen and barbers; the Ídigas, who draw the toddy; and the Kamsalas and Pánchálas who are the smiths and masons of the community. These may be left to be described in the Gazetteers of the districts in which each is especially conspicuous.

CHAPTER IV.

AGRICULTURE AND IRRIGATION.

Agricultural Practice. Wet Cultivation—Paddy—Sugar-cane. Dry Cultivation—*Mungári* and *hingári* crops—Implements and methods—The *guntaka* or scuffle Manuring The *gorru* or drill—Mixing of crops—Weeding—The *pedda madaka* or big plough—Iron ploughs—Harvesting—Crops principally grown—Varieties and improvement of cotton. Irrigation—Protected area small—Wells—Tanks—Channels—Spring channels—Anicut channels Tungabhadra channels—Projects under investigation—Nolikudiri project—Tungabhadra-Pennér project Economic Condition of Agriculturists.

CHAP. IV
Agricultural Practice.

Agricultural practice in the district divides itself, as elsewhere, into the cultivation of wet and of dry areas. On the latter it further varies with the nature of the land, one system being followed in the cotton-soil country and another in the tracts covered with the red and mixed soils.

Wet Cultivation.

As will be seen later on in this chapter, the wet land of Bellary forms an extremely small proportion of its total area, and consists mainly of the tracts irrigated by the channels from the anicuts across the Tungabhadra. The crops chiefly grown on this are paddy and sugar-cane.

Paddy.

The cultivation of the former is less carefully carried out than in the southern districts.[1] The coolies work shorter hours, not going to the fields in the cold weather until 9 or 10 A.M.; excepting near Kampli, seedlings are not transplanted but the crop is sown broadcast; the fields are divided into very small plots and consequently can scarcely be properly ploughed; the ploughing is hardly ever done when the land is dry but only after it has been soaked with water; and thus the soil is not properly exposed to the air and the alkaline salts with which it is often heavily impregnated have little chance of being carried away into the sub-soil. These last two disadvantages are, however, to some degree counteracted by the constant flooding which it is possible to give land under these perennial supplies, the water bringing air with it and washing away salts which rise to the surface.

The seed is soaked for one night and then placed in a basket, covered with *lakki* or margosa leaves or grass, and wrapped in a

[1] See Mr. Benson's report in G.O., No. 1067, Revenue, dated 13th July 1881, to which this chapter is much indebted.

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WET CULTIVATION.

blanket. The next night it is soaked again and the day following it is sown broadcast. When the paddy is a month old the uneven crop which thus results is remedied by transplanting seedlings from the thicker parts to the thinner patches. The best kind of rice grown is that known locally as *Gaurisanna*, while next in popular estimation come the varieties of *Sipáyi*. Both these are six months' crops which are sown in July. Cheaper kinds are the different varieties of *Gargu*, a five months' crop sown in August, and of *Siranga*, a four months' paddy which is put down in September. The last is the sort usually grown as a second crop. The field is flooded daily until the crop is ripe, when the grain is threshed out by the usual methods. Statistics for a series of years show that on an average one-third of the area under paddy in the district is grown in Rayadrug taluk (chiefly under the Hagari channels), Hospet and Ádóni having the next largest extent under the crop.

Sugar-cane.

Sugar-cane is grown in rotation with paddy every second, third or fourth year, according to the richness of the soil and the supply of manure available. The cane is a thick-stemmed white variety which was introduced into the district about 1840 by Mr. Blane, then Sub-Collector.[1] It has since almost entirely superseded the thinner red cane which was formerly grown. The plant is propagated by the method of making the whole cane into cuttings instead of using only the tops, which have far less sugar in them than the rest. Some authorities hold that much sugar is thereby wasted. Ratooning is practically unknown. The field is not trenched as elsewhere, but after it has been heavily manured and puddled with ploughs a furrow is made with a plough and the cuttings are put into that. After six weeks, however, trenches are cut between the rows and the earth from them is banked round the roots of the plants. The crop is flooded twice the first week and thereafter once a week until the cane is well-grown, when two waterings a week are again given it. The crop is cut in the eleventh month. The manufacture of the sugar, which is not always done by the man who grows the cane, is referred to on p. 110 below. The refuse cane is used for boiling the juice and its ashes are employed as a manure. On an average some five-eighths of all the cane grown in the district is raised in the one taluk of Hospet.

DRY CULTIVATION.

Agricultural practice on dry land varies, as has been said, according as the soil is black or red and mixed. The proportional areas under each of these varieties in each taluk have already been given at p. 10 above and it has been seen that, generally

[1] Report of Committee of the 1851 Exhibition. For further particulars see Bulletin No. 50, Vol. II, of the Madras Department of Land Records and Agriculture.

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speaking, Ádóni, Alúr, Bellary and (to a less degree) Rayadrug are cotton-soil taluks, while the west of the district is mainly covered with red and mixed earths. The poverty of the majority of these last is clearly exhibited in the following statement showing the percentage of the dry land in each taluk which is assessed at the various rates :—

Taluk.	Percentage of dry land assessed which is assessed at—					
	As. 2 and As. 4.	As. 6 and As. 8.	As. 12.	Rupee 1.	Rupee 1-8-0.	Rupee 1-12-0 and Rs. 2.
Ádóni	1	20	21	39	15	4
Alúr	2	8	9	37	32	12
Bellary	5	21	27	35	12	...
Hadagalli	30	31	22	11	...	6
Harpanahalli	19	44	20	15		2
Hospet	36	47	11	6	...	1
Kúdligi	35	43	17	4		1
Rayadrug	40	23	15	17	...	5
District Total	19	27	19	23	8	4

These red and mixed soils require constant showers to enable them to bring a crop to maturity and consequently the seed (cereals, pulses and oil-seeds) is put in with the first good rain of the south-west monsoon in June and July, and so benefits by both monsoons. But the heavier varieties of black soil are held to require the thorough soaking only obtainable from the last rains of the south-west monsoon before they can be profitably sown and the seed time on them is September and even October.

Mungári and *hingári* crops.

These early and late crops are known respectively as the *mungári* and *hingári* crops. The lighter black soils, such as those in Ádóni taluk, can, however, be cultivated either with *mungári* or *hingári* crops. With the rains of June a considerable area of them, usually the manured land near the villages, is sown with cholam, korra, cambu and pulses, all of which the ryot necessarily requires to support himself and his cattle. With the later rains he sows the cotton which pays his assessment and puts money in his pocket. This crop is never sown till August. The ryot says it requires the cold and dews of the cooler months. It is generally then sown in every third row, korra occupying the other two. The korra is reaped after three months and the cotton left to mature. The *hingári* cotton is generally sown unmixed with any other crop, except that a little safflower is drilled in along the

headlands to prevent cattle trespassing into the field. White cholam is practically the only other *hingári* crop on the heavier black soils.

Should the *mungári* crop fail on the red and mixed soils, a later crop is sometimes put down, this being almost invariably horse-gram, which requires less rain than any other.

Implements and methods.

The agricultural cattle of the district have already been referred to in Chapter I, p. 21. The implements employed and the system of using them are much the same in all dry lands and for all dry crops, but local variations in practice are frequent and it is seldom that any custom can be confidently declared to be followed universally.

The *guntaka* or scuffle.

Generally speaking, then, the stubble of the last crop is first of all rooted up and collected in heaps and burnt. The rooting up is done sometimes with the plough and at others with an implement, called in Telugu a *guntaka* and in Canarese a *kunte*, which is one of several very useful agricultural appliances which curiously enough are confined almost entirely to the Telugu districts[1] and are unknown in the Tamil country. It is a kind of scuffle which somewhat resembles a "Dutch hoe" but has an iron blade from three to five feet long and is drawn by two bullocks. The driver usually stands on the wooden bar which carries the blade so as to sink this as deep as possible into the earth. After the stubble has thus been got rid of, the land is sometimes ploughed with the ordinary wooden plough as soon as rain falls. But over considerable areas the plough is not employed at all, the ryot trusting to the *guntaka* to give the necessary tilth. Many ryots do not even own a plough. The reasons are that cattle are scarce and holdings large and that it is necessary therefore to hurry through agricultural operations on the rare occasions when enough rain falls to render them possible. Moreover the cotton-soil cracks so much and so deeply in the hot weather that it gets naturally aerated without tillage and the surface soil is reduced to a fine tilth by exposure alone.

Manuring.

Next the manure is applied. The quantity used depends upon the proximity of the village and the wealth of the ryot. Every man gives his land as much as he can get or afford, but many fields are far from the villages; the villages are few; cattle are not over numerous; in the black soil taluks hedges and trees are rare, fuel is consequently scarce, and much cowdung is therefore dried and used for cooking; such manure as there is, is stored in

[1] An illustrated account of it and its uses, and also of the *gorru* or drill and the *danthi* or bullock-hoe mentioned below, will be found in Bulletin No. 40, Vol. II, of the Madras Department of Land Records and Agriculture.

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heaps exposed to the air instead of in lined pits, and thus rapidly deteriorates; the 'homestead system' of the ryot living on his land is unknown and consequently all the cattle are driven into the villages every night and all their urine is lost and all their manure has to be carted back again to the fields; and in the result a dry field is lucky if it gets a scanty manuring once in every two or three years. Some of them are said to be never manured at all, except by the ashes of the stubble burnt upon them. The manure having been spread, the *guntaka* is used again to work it in and break up the clods. Next, as soon as enough rain has again fallen, the seed is sown.

The *gorru* or drill.

This is almost always done with a most ingenious drill, called in Telugu a *gorru* and in Canarese a *kurigi* and hardly ever by broadcasting. The *gorru* has either three teeth or six. Three is the usual number. A three-rowed drill will sow from three to four acres a day and this unit used to be a standard measure of area called the *gorru*. The teeth are of iron, strengthened by a wooden backing, and are hollow. Connected with each of them is a hollow bamboo and the upper ends of these are brought together and fixed into a hopper called the *sadigam*. The seed is dropped into the hopper, passes down the bamboo tubes, through the hollows in the teeth and so into the miniature furrows which these teeth make as the instrument is dragged over the field by the pair of bullocks yoked to it. After the *gorru* has sown the seed the *guntaka* is used again to cover it.

The advantages of this drill are obvious. It economises seed (though with the smaller grains, such as ragi, it is apt to be wasteful), sows it evenly and at a uniform depth, and, as will be seen immediately, permits of the weeding being done by bullock-power instead of laboriously by hand. And yet the implement is unknown north of the Kistna or in the Tamil districts except in those parts of the latter which adjoin the Deccan. The fact is a striking instance of the backwardness of the ryot in adopting improved methods. In the Guntur famine of 1833[1] a colony of Christians emigrated from Guntur to Sriperumbúdúr in the Chingleput district and continued to use the drill in their new habitation. But even though its advantages were thus demonstrated in their midst, the Tamil ryots of the district have not yet adopted it in any numbers.

The *gorru* is sometimes used as a grubber, or harrow, as well as for drilling, the hopper and the bamboo tubes being detached on such occasions. The implement lends itself admirably to the

[1] See the Bulletin above quoted.

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sowing of the mixed crops which are so popular in the Deccan districts. The commonest form of mixing is to sow two rows of some low-growing crop such as ragi and then one row of a taller and more spreading plant, such as dhall or niger. This is effected by stopping up one of the holes in the *gadiyam* and attaching by a string, a foot or two behind the *gorru*, a separate seed-tube consisting of a separate hollow bamboo or hopper, into which a second sower drops the seed required for the third row. This seed-tube runs in the track left by the tooth of the *gorru* which has been put out of action and thus sows the seed at the proper distance from the other rows. Other variations of the same system enable the different seeds to be sown in alternate lines, and in many other proportions. The seed is generally fed into the hopper by a woman who, to prevent pilfering and carelessness, is usually one of the ryot's own family.

Mixing of crops.

No fixed system or custom exists regarding the mixing of crops. The variety of combinations is very large. The practice of mixing is useful in two ways. It acts as a rotation of crops and it economises land by enabling the large intervals which are necessary in the case of wide-branching crops to be cultivated with staples which require less room. It gives some trouble to those whose duty it is to make out the statistics of the area under the various crops, as they have to note the proportion borne by the rows of each plant to the total number of rows and thence calculate the area under each. The figures for pulses, which are mixed with other crops on no system, are perhaps seldom reliable.

Weeding.

Weeding between the rows is done with bullock-hoes. One variety of these consists of three implements resembling English hoes fixed to a transverse bar at such intervals as to pass between the rows made by the *gorru*. This is called a *metla guntaka* and requires a pair of bullocks to pull it. Another kind is the *danthi* (or, in Canarese, *yedé kunte*) which is the same shape as the *guntaka* described above but has a blade only nine inches wide. Three of these, each guided by a separate man, are drawn by one pair of bullocks and the advantage of them is that any one of the three can be lifted to avoid rocks and so forth without stopping the work of the other two. In the Canarese taluks a variety of this, called the *manisálu kunte*, in which the blade has a gap about three inches long, is used for hoeing crops when they first sprout. The row of crop passes untouched through the gap while the ground on either side of it is hoed.

The *pedda madaka* or big plough.

In the black cotton-soils one other implement is used. This is the *pedda madaka*, or big plough. It is of wood and just like the ordinary smaller plough in shape, but is a cumbrous affair weighing

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DRY CULTIVATION.
Iron ploughs.

some 230 lbs., and requiring six pairs of bullocks and raw-hide traces to pull it. It is only used when bringing waste under cultivation or when land gets foul with deep-rooted grasses like huriáli or *nath* (ischæmum pilosum).[1] To break up the great clods which it turns up, a specially heavy variety of *guntaka* weighing as much as 350 lbs., is employed.

During the last fifteen or twenty years, owing chiefly in the first instance to the efforts of the late M.R.Ry. Sabhápati Mudaliyár of Bellary, these unwieldy machines have been very largely superseded by iron ploughs of European pattern, which are found to work more quickly, obviate the necessity for a second cross-ploughing, and require less powerful cattle. Large numbers of them are now in use. Some of the ryots hire theirs out to their more needy neighbours, who then borrow the additional bullocks required to drag them. Of the various makes which have been tried the three following are those most extensively used :—

Kind of plough.	Approximate cost at Bellary of		Weight.	Pairs of cattle used in working
	Plough.	Spare shares.		
	RS.	RS.	lbs	
No. 1 Swedish	50	3	188	5 or 6
No. 2 Swedish	60	3	210	do
Massey's No. 1	70	4	200	6

The first two are procurable from Mr D. Schwartz of Ofverum, Sweden, and the third from Messrs. Massey and Co., Madras. In Ádóni and Alúr taluks about half the iron ploughs are Swedish and half Massey's and in Bellary and Rayadrug three-fourths are Swedish and the remainder either locally made to the Swedish pattern or Massey's.[2] In several villages the blacksmiths are learning how to repair these implements, and in Ádóni they make a pattern which is preferred by the ryots to any of the European varieties.

Harvesting.

The harvesting of the various crops presents no particular points of interest except that cholam is now threshed in some places by rolling it with light stone rollers like those used in road-making. They are pulled over the corn by bullocks and are said to do their

[1] A scientific description of this latter pest by Dr Wight the botanist will be found in *Madras Jour. Lit. and Sci.* for April 1835 (Vol. II).

[2] For further particulars see Bulletin No. 33, Vol. II, of the Madras Department of Land Records and Agriculture.

work exceedingly well. It has been suggested that they would travel round more easily if they were shaped like a frustrum of a cone, instead of being, as they always are, cylindrical. The practice of storing harvested grain in pits in the ground is still very universal. The pits are dug wherever the soil is hard enough to be suitable and sometimes occur in the most unlikely places. There are, for instance, thirty or forty of them in the open square in front of the Rámasvámi temple in Hadagalli town.

Crops principally grown.

The statement below gives details of the crops principally grown in the district. Column 2 shows in thousands of acres the total area (including areas cropped twice) under the various wet and dry crops, the figures being an average of the returns of nine faslis. The remaining columns show for each taluk the percentages borne by the area cultivated with each of these crops to the total area cropped :—

Crops.	Area cropped in thousands of acres.	Percentage of area under each crop to total area cropped in—							
		Ádóni.	Alúr.	Bellary.	Rayadrug.	Hospet.	Hadagalli.	Harpanahalli.	Kúdligi.
Cereals—									
Paddy	41	1·5	0·1	0·7	6·2	7·9	0·6	1·1	2·4
Cholam	792	43·1	39·1	40·7	21·3	40 9	38·2	39·9	27·2
Korra ..	481	22·1	33·2	32·4	25·1	13·8	9·9	9·9	12·1
Cambu ...	78	3·2	1·4	5·3	10·1	4 1	1·0	0·5	3·6
Others	71	1·6	0·2	0·4	8·3	2 2	3·8	5·6	12·1
Pulses—									
Horse-gram ...	88	0·6	0 0	0 5	7 5	8·7	9·2	6·4	11·6
Red-gram	39	1 6	0·8	0·6	0·3	3·7	3·4	4·6	3·5
Others	57	2 2	1·6	2 1	2·5	3 4	6·9	2·9	1·3
Vegetables and fruit trees	9	0·3	0 1	0·3	0 5	0·6	0·4	0·6	1·1
Condiments and spices.	15	0·7	0·2	0 3	1·3	0 7	0 5	1·2	1·9
Industrial crops—									
Cotton	200	17·4	21·9	15·4	11·1	4 6	11 9	7 3	4·0
Sugar-cane	8	0·0	0·0	0·2	0·0	5·0	0·2	0·5	0·4
Castor ..	103	2·2	0·5	0 6	3·8	2·7	10·2	12·6	16·0
Other oil-seeds	34	1·5	0·3	0·2	0·7	0·5	3·5	6·0	2·4
Miscellaneous	16	2·0	0·3	0·3	1 3	1·2	0 5	0·9	0·4

In every taluk except Rayadrug, where (on an average of the statistics) korra takes the first place and cholam comes second, the chief cereal crop is cholam (the staple food of the people) and the next most important korra (*panicum italicum*). In the three

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taluks of Hadagalli, Kúdligi and Rayadrug, where the soil is often poor, more horse-gram is grown than anywhere else. It is a crop which will come to maturity with the help of dew if only it gets one good shower when young. Castor is mainly grown in Hadagalli, Harpanahalli and Kúdligi and the cotton of the district in Ádóni, Alúr and Bellary.

The surplus cholam and korra are exported. Some of the castor (see Chapter VI, page 111) is made into oil, but a great deal is exported as seed, whereby the cake is all lost to the district. The cotton, as will be seen in Chapter VI, is either spun into yarn at the Bellary mills or is pressed locally and exported to Madras and Bombay. A certain amount of wheat is grown in Hadagalli and Ádóni taluks. Another uncommon crop is the niger seed (*guizotia abyssinica*, *gúrellu* in Canarese) of the south-western taluks.

Varieties and improvement of cotton.

Except cotton, the crops grown do not differ in their nature from those found elsewhere. The cotton is what is known in the market as "Westerns." Westerns may be divided into "Westerns" and "Northerns," the latter coming from those parts of Cuddapah and Kurnool which lie in the Nandyal valley and some portion of Anantapur round Tadpatri and the former, Westerns proper, being grown in the Nizam's Dominions, Kurnool and Bellary. Northern cotton is silkier than Western and would be in more demand but for its slightly red tinge, but it fetches from $\frac{1}{8}d$ to $\frac{3}{16}d$ per lb more than Western. This last is a longer stapled cotton than that grown in Tinnevelly, but is dull, rough and often mixed with broken leaf and seed and fetches about a halfpenny a pound less. The variations in the nature and colour of the lint appear to be due partly to botanical differences in the plants producing them and partly to the soil on which the crop is grown, régada producing cotton which is superior in colour and fineness to that raised on the red and mixed soils, and different qualities of régada giving samples of different character and value. There appears to have been a gradual improvement in recent years in the condition of the cotton brought to market, owing probably to more careful preparation.[1] No improvement has yet, however, been made in the varieties grown. In the forties, the Madras Government obtained the services of American cotton-planters to advise them as to the possibility of growing imported kinds. The efforts of these gentlemen were chiefly confined to

[1] For further information see Bulletins Nos 9 and 19 of the Madras Department of Land Records and Agriculture.

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the south of the Presidency but one of them[1] visited Bellary and Ádóni and came to the conclusion that neither taluk was likely to be favourable to the growth of the American cotton, the soil being unsuitable and the country too far from the influence of the sea-breeze. Broach, Bourbon, New Orleans and Nankin cotton have all been tried. The second and last did not succeed, the first seems to require heavier rainfall and earlier sowing than cotton in Bellary gets, and though New Orleans grows freely in Kurnool the difficulty of separating the seed from the lint makes the ryots unwilling to grow it.[2]

It is now proposed to utilise the Experimental Agricultural Farm which was started at Bellary in 1901 for the purpose of seeing what can be done for the improvement of the indigenous cotton by hybridisation.

IRRIGATION. Protected area small.

Less land is under irrigation in Bellary than in any district in the Presidency except the Nilgiris, Malabar and South Canara. The total area watered by wells, tanks and channels in a normal year is only some 100 square miles, or between two and three per cent. of the net area cropped. The percentage of the cultivated area in each taluk which is protected in ordinary seasons and in all seasons respectively is shown in the margin, and it will be seen that it is only in Hospet, Kúdligi and Rayadrug that it is above the miserable average for the district, which is the lowest in the Presidency. The percentage is highest in Hospet, which is served by the Tungabhadra channels referred to below. In Kúdligi the protected area is under tanks and wells. In Rayadrug about one-third of it is under the Hagari spring channels, described later, and the remainder under tanks and wells. Alúr, Bellary and Ádóni, the cotton-soil taluks, are the three tracts most at the mercy of deficient monsoons.

Taluk.	Ordinary seasons.	All seasons.
Ádóni ..	1·3	1·1
Alúr	1·4	Nil.
Bellary	1·6	0·9
Hadagalli ...	1·1	1·3
Harpanahalli ...	2·0	1·6
Hospet .	14·4	14·2
Kúdligi	5·7	4·4
Rayadrug ..	5·4	3·5
Total ..	2·8	2·2

[1] James Morris. He died at Bellary in 1846 and is buried there. For further particulars of these experiments see Wheeler's *Handbook to Cotton Cultivation*, Madras, 1862, and Forbes Royle's *Review of the measures for the improved culture of cotton*, London, 1857.

[2] For further information see Bulletins Nos. 9 and 1[illegible] of the Madras Department of Land Records and Agriculture.

CHAP. IV. IRRIGATION. — Wells.

Except Ganjám and Vizagapatam, where well cultivation may be said to be almost unknown, and the three delta districts, where it is seldom required, there is no district with so few wells as Bellary. In the cotton-soil taluks, where they would seem to be most wanted, the reasons given for not digging them are that cotton-soil does not take kindly to irrigation; that the sub-soil water lies at a great depth and beneath the stratum of limestone which so often underlies the régada; that when reached it is often too brackish to be of any use; and that in the loose black earth the wells have to be expensively revetted to keep their sides from falling in. But these reasons do not apply to Harpanahalli or Hadagalli and yet the number of wells in these taluks is far fewer than in their neighbour Kúdligi, where the conditions are very similar. During the famines of 1891–92 and 1896–97 many wells were dug in the district with money obtained under the Land Improvement Loans Act, but in these two taluks (and Hospet) less was done than elsewhere. There are a few "supplemental wells," mostly in the Rayadrug taluk under the Hagari and its spring channels.

Water is usually baled from the wells with the ordinary single mhote worked by two pairs of bullocks. Each pair pulls up the bucket alternately, walking down an inclined plane. When the first pair has raised the bucket it is detached from the bucket-rope and left to walk to the top of the inclined plane while the other pair pulls up the bucket a second time. The cattle are not backed up the ramp as in some districts. Theoretically, the steepness of the ramp and the weight of the cattle ought to bear a definite relation to the weight of the bucket when full, but these niceties are not considered. Nor has anything been done to introduce pullies with less friction, or better buckets than those which the village chuckler makes from hides. Those last are always leaking and requiring repair. Elsewhere [1] stout canvas has been found cheaper and more durable than hide.

Tanks.

Bellary possesses fewer tanks than any district except Coimbatore, there being only some 280 of them in all. Only seven of them have an ayacut of over 500 acres; only two of them, those at Kámalápuram and Kanékallu, are river-fed; and many of them are greatly silted up, some of the smaller ones having been entirely put out of action from this cause. Practically all of them were made by native administrations before the district was ceded to the English. The difficulties in the way of constructing others are that (as Munro remarked a hundred years ago) all the best sites have

[1] See Bulletin No. 35 of the Department of Land Records and Agriculture.

already been seized upon, and that in a country of such light rainfall a large catchment area is necessary to ensure a reliable supply. Statistics show that in the eight years ending with fasli 1310 less than half of the existing tanks received a full supply. In the black soil taluks there are the additional difficulties that irrigation is not popular and that the tanks would quickly silt up. The area irrigated by tanks is largest in Kúdligi taluk, where the nature of the ground lends itself to the construction of reservoirs.

The only tanks worth separate mention are the four given in the margin. Some account of the first of these and of the damage it sustained in the flood of 1851 is given below (page 258) in the notice of the village after which it is named. It is the last of a group of seven tanks.

	Ayacut.	Assessment.
	Acres	Rs.
Daróji ...	1,272	5,656
Dhanáyakanakeri ...	1,031	7,167
Chinnatumbalam	1,296	5,881
Kanékallu ...	2,483	12,103

The six above it have a catchment area of 84 square miles, and an ayacut of 797 acres assessed at Rs. 4,602. The surplus from these runs into the Narihalla, or Nari Vanka, which itself has a basin of 336 square miles, and between them they supply the Daróji tank. After discharging from this last the Nari Vanka runs on to join the Tungabhadra near Ittigi, irrigating as it goes, from seven small anicuts, another 950 acres assessed at about Rs. 4,600.

The Dhanáyakanakeri tank is also the last of a chain. The tradition regarding its builder is mentioned below. The three tanks above it have a catchment basin of some 30 square miles and irrigate 354 acres assessed at Rs. 1,796. Their surplus and the drainage from an additional 18 square miles feed the Dhanáyakanakeri tank and the surplus from this forms the Gauripuram Vanka which runs into the Tungabhadra near Málápuram.

The Chinnatumbalam tank has only two tanks above it and both are insignificant. Its catchment area is 59 square miles, but in the last ten years, owing to insufficient rainfall in this, the average cultivation (including that under three temporary dams annually constructed across its surplus channel near Mádhavaram) has been only 680 acres out of an ayacut of 1,296 acres.

The Kanékallu tank has a catchment basin of only 20 square miles with one tank in it, but receives a supply by a channel from the Hagari.

Channels—Spring channels.

The only spring channels of importance in Bellary are those in Rayadrug taluk which are annually dug from the Hagari. They are 28 in number and the nominal ayacut under them (though it is not all of it always irrigated) is nearly 7,000 acres. The channels silt up every year and every year they are cleaned

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out again by the ryots who benefit by them, the provisions of section 6 of Act I of 1858, under which any one not contributing his share of labour is fined twice its value, being strictly enforced. Bellary taluk also contains some similar channels from the Hagari.

Anicut channels.

There are no dams across the Hagari or the Chinna Hagari. On the Chikka Hagari there is one near Báchigondanahalli which irrigates about 150 acres in that village and Anandévanahalli.

Tungabhadra channels.

The only anicuts of any importance are those across the Tungabhadra. They are ten in number, as under. The list gives them in their order on the river, beginning with the highest :—

Taluk.	Name of anicut.	Name of channel leading from it.	Length of channel in miles.
Hadagalli	Vallabhapuram ..	Basavanna	15
Hospet	Ramanna ..	Ráya	20
	Kurudugadda or Hosakóta		
	Bella or Hósúru ..	Bella ..	3
	Turuttu	Turuttu ...	12
	Rámasagaram ..	Rámasagaram	10
	Kampli ..	Kampli ..	12
Bellary ..	Siruguppa ..	Siruguppa ..	5
	Désanúru	Désanúru ...	5
Ádóni	Rampuram	Rampuram ..	10½

The waste water of the Ráya and Bella canals forms the Kalaghatta channel four miles long. From the Kampli canal branches the Belagóluhalu channel, 7½ miles in length, and from the Siruguppa canal the Bógavádi channel 3½ miles long.

Besides these ten anicuts, there are three others in ruins at Modalukatti[1] in Hadagalli, Ságúru in Bellary and Mantsála in Ádóni taluk. All of these anicuts and channels were constructed by the Vijayanagar kings some 300 or 400 years ago, and it has been stated by competent authority that "the positions for the anicuts have been chosen with great judgment and the channels have been formed with consummate skill."[2] Our Engineers have since made many improvements in them, such as supplying them with head sluices, devising means to check their tendency to silt, and so on. The tradition regarding them is that they were all built by an officer (Dhanayak) of king Krishna Deva (A.D. 1509-1530) called Mudda. This Mudda, says the story, started

[1] See the reference to this village on page 245 below.

[2] Major Henderson C.B., in Report on Important Public Works for 1852.

life as herd-boy to a Bráhman astrologer. The Bráhman foretold that he would be famous, as one day he found a cobra with outstretched hood watching over him as he slept in the fields.[1] Mudda is said to have first built the big tank of Dhanáyakanakeri (the name means "Dhanáyak's tank") and then the Tungabhadra channels, and to have been buried in the big embankment south of Hospet which is referred to in the account of that town on p. 299 below. The Vallabhápuram anicut was undoubtedly built in Krishna Deva's time, for an inscription on the bank close by, dated 1521, says so, but nothing is definitely known about the construction of any of the others and the Turuttu anicut seems[2] to have been made by Bukka II, who ruled from 1399 to 1406. All of them are made of large boulders and rough masses of stone piled one upon another without mortar or cement. In the Rámanna anicut stone clamps and pegs, and in that at Siruguppa clamps of iron, have been used to hold the mass together. The anicuts leak much less than would have been expected, as the lower parts of them have been rendered water-tight by the silt which has collected in their crevices. Except the Vallabhápuram and Turuttu anicuts none of them go straight across the river, but they run diagonally or in a zig-zag across it, utilising to the utmost any ledges of rock, small islands or large boulders which the bed happens to contain.

They irrigate altogether some 13,200 acres in Hospet taluk, 2,300 in Bellary and 900 in Ádóni, which is very little in comparison with the sums which they must have cost. The ground rises sharply away from the river and it is impossible for them to command much more land than they do. A few details regarding each of the anicuts and its channels may be added.

The *Vallabhápuram anicut* (so called, like most of the others, from the village nearest it) runs straight across the river to an island and is 330 yards long. On the other side of the island, connecting it with the western bank, is another dam, called the Korragal anicut, which belongs to the Nizam. The Vallabhápuram anicut as it now appears is a reconstruction on improved principles of the original dam. Some of the loose stones of the latter used to be washed away in every flood and constant repairs were necessary. In 1847–49, therefore, Rs. 26,000 were spent in rebuilding it of stone in chunam, brick in chunam being used for the interior of the work. The remains of the old dam are

[1] The same story is recounted of many other celebrities.

[2] *Forgotten Empire*, pp. 51, 301

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still to be seen about 50 feet upstream. The Basavanna channel has been lengthened by our Engineers by about 1¼ miles, new sluices and other works having improved the regulation of the supply, and it is in contemplation to pass the Gauripuram Vanka above alluded to, which now runs into it and silts it up, across the channel by a super-passage.

The *Rámanna anicut* runs between the upper end of the Kurudagadda island and the further bank of the river and was designed to drive the stream between the island and the Bellary bank so as to increase the supply at the *Kurudagadda anicut*. This is three miles lower down, runs from the Bellary bank to the island, and is 250 yards in length. The Ráya channel which takes off from it is the most important of the whole series. It ends in the Kámalápuram tank. "Great science and ingenuity are displayed in the selection of the line so that the level of this channel should be preserved above that of the bed of the tank, and to effect this the line is carried along the side of a range of low hills at a considerable height above the valley below. The work is in some places excavated in solid rock and in others it is embanked with stone, plastered with chunam and backed with earth."[1] The Gauripuram Vanka and other cross drainage pours into this just as it does into the Basavanna channel and causes much silting.

The *Bella anicut* is about a mile above the Southern Mahratta Railway bridge and runs across the eastern of the two branches into which an island there divides the river. The western branch is crossed by a ledge of rock which serves as a natural anicut. The dam is about 1,000 yards long.

The *Turutta anicut* is about a mile above the ruins of the old city of Vijayanagar and was built to supply its gardens. The name means "swift," the channel which takes off from it running at a great pace. It is constructed with the same ingenuity as the Ráya channel.

The *Rámasâgaram anicut* is nearly opposite Bukkasâgaram village and runs diagonally across the river for about a mile. The channel from it is in places led across the Kampli channel by pipe aqueducts to irrigate the high-level lands on the left bank of the latter.

The *Kampli anicut* is about 1¼ miles long, running diagonally upstream for some distance and then straight across to the opposite bank. Its channel is now being lengthened by some three miles.

[1] Major Henderson's report above quoted.

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The *Siruguppa anicut* is opposite Kenchanaguddam. It is in all some three miles long, but the actual masonry is only two miles in length, the anicut being built in seven different sections across the seven streams into which the river is here divided by rocks and islands. The channel has a fall of only about three inches to the mile and consequently deposits much silt.

The *Désanúru anicut* stands at the head of the island of the same name about half a mile further down. It is 800 yards long and intercepts only four of the seven streams. Its channel runs lengthwise through Désanúru island, at the lower end of which it rejoins the river. There is said to be a stone bearing an inscription near this anicut, but it was under water when I was in these parts.

The *Rámpuram anicut* is about a mile in length and its crest is so irregular that even in the dry season much water runs to waste over the lower portions of it. For the first six furlongs the channel from it is so near the river that there is not room between the two for a sufficiently large flood bank, and when the river is high this part of the channel is submerged.

Projects under investigation.

A number of small projects for increasing irrigation in the district have been suggested at different times,[1] but at present only two schemes, the Nelikudiri project and the great Tungabhadra-Ponnér project, are under investigation.

Nelikudiri project.

The former of these proposes to throw a dam across the Chikka Hagari near Nelikudiri in Hadagalli taluk to bring some 14,500 acres of waste and dry land under irrigation The estimated cost of the work is seven lakhs and the net return expected is nearly seven per cent.

Tungabhadra-Ponnér project.

The Tungabhadra project is a revival on new lines of previous proposals to utilise the water of this river Largely at the suggestion of Sir Arthur (then Colonel) Cotton, the original scheme of the ill-fated Madras Irrigation Company [2] included, when it began work in 1859, two alternative canals from the Tungabhadra to irrigate land in Bellary. They were known respectively as the High Level and the Low Level Lines of the Upper Bellary Project. The High Level project consisted of a canal from the Vallabhápuram anicut to Bellary (and thereafter to the Hagari) which was to irrigate 150,000 acres and also supply the town and cantonment with water. The Low Level project contemplated a canal from Hósúru to near Bellary (passing below the town) and thence to

[1] A list of 24 of these, with particulars, will be found in Mr. H. E. Clerk's Preliminary Report for the Irrigation Commission, 1902.

[2] The melancholy history of this venture is given in Vincent's monograph recorded in G.O., No. 455 I., dated 10th June 1882.

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the Hagari. The Irrigation Company speedily fell into difficulties and in 1866 was required to agree to complete the Kurnool-Cuddapah canal, which it had already taken up, before beginning other projects. The two schemes were therefore dropped. Since then modifications of them have been several times examined[1] and recently the Irrigation Commission recommended that the possibility of irrigation from the Tungabhadra should be re-investigated. Mr. A. T. Mackenzie was appointed to the duty and has proposed[2] that a masonry dam some 115 feet high and 4,000 feet long should be made at Málápuram, about three miles above Hospet where the river cuts through the continuation of the Sandur hills. This would hold back the water for a distance of nearly 40 miles and form a lake with an area of 160 square miles and a capacity of about 180,000 million cubic feet of water, or four and a half times that of the As'wán (Assouan) reservoir. From this a canal would be led along the valley up which the road from Kámalápuram to Daróji now passes, through the Daróji hills to the foreshore of the Daróji tank by a tunnel, thence to Bellary, passing above the town, and thereafter across the Hagari, through the watershed between it and the Pennér, and down into this latter river. Such a canal would command a great part of Bellary, a portion of Kurnool, a corner of Anantapur, large tracts in Cuddapah and more than half of Nellore. Rough calculations of the cost of the scheme put it at between eight and nine crores. Detailed estimates for the project are now under preparation by a special staff of Engineers.

ECONOMIC CONDITION OF AGRICULTURISTS.

This chapter may conclude with a few words summarising the bearing which the facts referred to in it and elsewhere in this volume have upon the economic condition of the agricultural population of Bellary. It is hardly necessary to widen the issues by examining the position of the remaining sections of the people because for one thing they are numerically almost negligible and for another the prosperity of the majority of them—namely, those who live by village arts and industries—fluctuates in a direct ratio with that of the agriculturist, the demands for their manufactures declining directly the cultivator falls upon evil days and finds his purchasing power reduced.

It will further clear the ground to leave out of account the bigger ryots—those who own wide acres, employ many hands and are as often as not traders in produce and money-lenders as well as

[1] Mr. Clerk's note in the report above quoted gives details.
[2] See his preliminary report.

land-holders—and to confine the matter to the class which so largely preponderates among the agriculturists of Bellary, namely, the owners of small holdings and the landless day-labourers from whom they are but one stage removed.

The economic condition of these people, then, depends chiefly upon two sets of factors—those connected with the natural characteristics of their country and those which turn upon their own ability and energy in meeting and counteracting the unfavourable elements in those characteristics.

Except that the Bellary district is provided with sufficient markets and good means of communication with the outside world (the late famine in Gujarát brought large profits to its ryots), its natural characteristics are most inimical to agricultural prosperity. Except in the eastern taluks, the soil is for the most part very poor stuff. The rainfall is light, capricious, and often unseasonable. Owing to the nature of the country tanks are few in number and nearly all rainfed, while channels are still fewer. The proportion of the district which is protected from famine in all seasons is therefore as low as 2 per cent. Except in the western taluks, forests and grazing land for cattle are scarce. There are no non-agricultural industries of importance which would serve as an outlet for superfluous labour in times of stress.

This last factor is not one which it lies in the ryot's power to counteract, but it may be argued that to most of the other natural disadvantages of his environment he could offer more resistance than he does. The soil, it will be said, is doubtless often poor, the rainfall light, the irrigation sources scarce and the supplies of fuel and grass few and far between, but by careful cultivation, digging wells and growing hedges the outlook could at least be improved.

These things, however, mean capital, and in a country where the population is sparse, the agricultural conditions are adverse, and famine periodically eats up any little savings which may have been put by, capital is naturally scarce. As long as a man can barely keep the wolf from the door, he has neither the means nor the leisure to improve his lot, and in this district the wolf is never far away. It is doubtless true that—except in the case of land under wells, which is tilled with phenomenal care and energy—the Bellary ryot's cultivation is too generally of a casual description. He is often content to tickle the soil with the *guntaka* instead of ploughing it. He hardly ever hedges his fields to break the winds which howl across them or to provide himself with fuel and his cattle with fodder; or if he does he generally uses the milk-hedge, which is perhaps the least useful material which could be

CHAP. IV. ECONOMIC CONDITION OF AGRICULTURISTS.

chosen. He never thinks of selecting seed. He never varies his custom of sowing practically all his cereals with the south-west monsoon, and if this fails he usually does almost nothing with the later rains, though in Anantapur these are largely availed of. He has not introduced any new crops, though in some places (the ground-nut of South Arcot is an instance) such ventures have made the fortunes of cultivators. Even in the case of those staples in the growing of which he possesses great natural advantages—such as the sugar-cane under the perennial Tungabhadra channels and the cholam and cotton on the rich black soils—his casual methods are handicapping him in his competition with others, and leaving the average outturn of his crops apparently stationary for years.[1] His implements are good (and he has adopted the improved cane-crushing mill and the iron plough) but the use he makes of them is to gamble on the chance of getting a crop off a large area by tilling it hastily and imperfectly rather than make more sure, by more careful methods, of a bigger outturn on a smaller holding.

In the collection and preservation of manure, his system could scarcely be more ineffectual, and his practice of driving his cattle nightly into the village has the additional disadvantage of exposing them to the risk of contracting any contagious disease which may be prevalent. His cattle, too, especially in the cotton-soil country, are few in number and they are purchased at great cost from elsewhere instead of being bred locally. In the same tract goats and sheep are also scarce in comparison with the supply in other districts, useful though their manure would be. In the digging of wells the Bellary ryot is still behindhand, though considerable sums were expended in this direction in some taluks in the last two bad seasons. In general and agricultural education he is backward, and the district possesses no zamindars who might initiate improvements in methods of cultivation. Credit is not cheap—the rate of interest on money loans varying from 1 to 2½ per cent. per mensem and that on advances of grain being 25 per cent. between the date of the advance and the next harvest—but the ryot has few of the *nidhis*, or co-operative loan societies, which are so useful in the southern districts. He is also unaware of the possibilities of emigration as a method of relieving the pressure when times are bad. At the same time he is no more provident than his fellows in the matter of contracting marriages and begetting children.

[1] Many estimates of the former yield of cotton have been made. The Collector's report in Wheeler's *Handbook to Cotton Cultivation* (1862) gives 46 lbs. as the average yield of clean cotton per acre, and the crop experiments for the five years ending 1900-1901 give exactly the same average.

ECONOMIC CONDITION OF AGRICULTURISTS.

The result is that the average ryot of Bellary is poor. His house is inferior to that of his brother in the south, his household utensils more primitive, the jewels on his womenkind far fewer, he has less luxuries in the way of fruit, vegetables and condiments and he can seldom indulge in the delights of civil litigation. His food supply depends upon the rains of June and July; if two successive monsoons fail his cattle die in thousands; and he himself, as will be seen later, lives from crop to crop and has usually hardly emerged from one famine before he is submerged under another.

CHAPTER V.

FORESTS.

Conservancy dates from 1882—Characteristics of the forests—Their situation—Their varying nature—The Sandur leased forests—Kuppagallu experimental station.

CHAP. V. FORESTS.

Conservancy dates from 1882.

As in other districts, systematic conservancy of forest growth dates in Bellary from the passing of the Madras Forest Act of 1882.[1] Attempts had been made from the earliest periods of the Company's rule to make a revenue out of timber, and later on the receipts derived by the Jungle Conservancy Fund from seigniorage fees on dead wood, and on firewood removed for sale, were expended on the planting and maintenance of scattered topes, but nothing was done systematically to protect the natural forest growth of the district.

Characteristics of the forests.

This growth, as was only to be expected in so arid a tract, is nowhere luxuriant and in no part of the district is there any continuous area of large timber. Popular tradition says that much of the forest which used to exist has been recklessly felled, and it is at least very noticeable how much rarer thick growth is in the neighbourhood of towns and villages than in wilder parts. At present, the areas which have been constituted reserved forests contain little but scrub and grass, and their protection is undertaken less in the hope that they will eventually produce timber than with the desire to provide a reserve of fuel for the ryots and of grazing for their cattle. Of the annual forest revenue of the district only about one-seventh is derived from the sale of timber and bamboos (and much even of this represents money paid for trees standing on land newly taken on patta), while more than four-fifths are obtained from grazing fees, the sale of firewood and charcoal and such minor sources as fees for tapping date-trees, fruit (especially tamarind and custard-apples), tanning barks (especially tangédu, *cassia auriculata*), and so forth.

[1] I am much indebted to E. D. M. Hooper, Esq., Conservator of Forests, for assistance with this chapter.

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Their situation.

The figures in the margin show in what taluks the forests chiefly lie and it will be seen that most of them are in the western division of the district. They are nearly all comparatively small blocks, especially in the eastern taluks, and only half a dozen of them are over 10,000 acres in extent. Besides these tracts in British territory, the Bellary forest authorities also control and work 40,000 acres of forest on the Sandur hills which, on the recommendation of Sir Dietrich Brandis, were leased from the Rája of that State in May 1882 for 25 years at an annual rental of Rs. 10.000.

Taluks.	Square miles of reserved forests and reserved lands.	Percentage to total area.
Ádóni ...	59	7
Alúr	25	1
Bellary ...	29	3
Hadagalli ...	46	8
Harpanahalli	86	14
Hospet ...	130	26
Kúdligi	209	25
Rayadrug	40	6
Bellary district ...	624	11

Their varying nature.

The forests of the district, like its crops, naturally differ with the soil in which they grow and the rainfall they receive.

In the dry black cotton-soil areas the growth consists chiefly of babul, which rapidly sows itself in tank beds or wherever land of any depth is left waste. Many of the fields which remained untilled after the great famine of 1877 speedily became covered with a thick growth of it. The areas of shallower soil produce *prosopis* and *balanites*.

On the granite hills there is usually little depth of earth except in scattered pockets, but in these tamarind, custard-apple, babul, *cassia fistula* ("the Indian laburnum") and *acacia planifrons* ("the umbrella tree," which is so noticeable on the Fort hill at Bellary) grow with sufficient freedom.

On the moorland plains of red and mixed soils formed by the disintegration of the granite rocks, the growth, even in the damper western taluks, is usually poor, consisting largely of *dodonæa*, *prosopis* and *carissa*, but where the country consists of continuous stretches of hill and valley—as in the parts of Hospet and Kúdligi which adjoin the Sandur range—it is more varied and more valuable, containing *wrightia*, *vitis*, *zizyphus*, *nim*, tamarind, a little coppice teak and some *anogeissus* and *Hardwickia*, while the valleys are often fringed with thick groves of date. This *Hardwickia binata* (yépi) is one of the most characteristic trees of Bellary. Its growth round Ánékallu, at the tri-junction of the Hadagalli, Hospet and Kúdligi taluks, where it has been specially cared for by the head of the village for many years, and that in

CHAP. V. FORESTS.

the Chiribi reserve, through which the Kottúru-Kúdligi road passes (which was specially respected by the villagers at the request of a former Collector) is remarkable, but usually this tree is greatly persecuted, as it makes excellent fuel for iron-smelting, etc., produces a hard wood, and supplies (from the inner bark of its young branches) a fibre which is of much value for ropes. Moreover, for reasons which are not yet clear, it reproduces itself slowly and unwillingly, very few of the numerous self-sown seedlings which spring up after rain ever surviving to grow into saplings.

On the soil produced from the Dharwar rocks the forest growth is the most diversified of all. The Sandur hills are of this formation, and on them are found very numerous varieties of trees, some of which do not occur anywhere else for 100 miles round. Among the more valuable are teak, *Hardwickia binata*, *anogeissus* and some sandal. The Copper Mountain range is also of Dharwar rock, but here the rainfall is more scanty and the former depredations of the wood-cutters of Bellary town have prevented the existence of any thick growth. On the west side of it however, is a block of *Hardwickia*, called the Mulappanagudi block, which has been protected since 1876 and the size of the trees in which shows the capabilities of the soil. But in both these ranges the depth of earth is usually small, the rock lying very near the surface, and, though in the damper hollows in Sandur the growth is dense, the trees seldom attain to any size. These Sandur hills contain, nevertheless, the only real forest to be found in Bellary, Anantapur or the western part of Kurnool.

The Sandur leased forests.

The portion of them which has been leased by Government consists of the growth on the two main ranges which enclose the valley of Sandur and on the Dónimalai plateau at the eastern extremity of the more northern of them. The Rája retains the forest on the low ground and on the Kumárasvámi plateau at the eastern end of the southern range. The leased area is divided into three portions, namely, the north-eastern, area 16,011 acres, Ramandrug (14,785) and Dónimalai (9,204). The growth is best on the Ramandrug division.

Pecuniarily, the lease of these forests has not hitherto been a success. A depôt for the sale of their produce is kept up at Tóranagallu, but the demand for fuel and timber from them is not large, as Ádóni town and the railway can be cheaply supplied from the Nallamalai forests in Kurnool, through which the line passes, while in Bellary town competition has occurred from the forests of the whole inam villages adjoining the Sandur hills and

(until recently) from the contractors felling in the portion of the Sandur range which remained under the management of the Rája. Indirectly, however, as is shown in Chapter VIII below, these forests have been of immense benefit to the cattle of the district in several recent bad seasons, as they are covered throughout with thick grass.

One of the greatest difficulties in the way of protecting them has been the constant fires to which they are subject. The thick grass greatly assists the spread of these, as in the hot months it becomes as dry as tinder and correspondingly inflammable.

Some at least of them, owing perhaps to the rich deposits of iron which the hills contain, are caused by lightning, three cases in which the forests have been seen to be so fired being on record.

Kuppigallu experimental station.

Up to the present, no artificial reproduction has been attempted in any part of the district. At Kuppigallu in Ádóni taluk an experimental station was established in 1892 to endeavour to ascertain what trees could be planted with the greatest prospect of success in the red and mixed soils. No very definite results have yet been arrived at except that with care and attention *albizzia Lebbek* grows faster than any other tree which has been tried and that *Hardwickia* slowly establishes itself.

CHAPTER VI.

OCCUPATIONS AND TRADE.

OCCUPATIONS—Agriculture and pasture—Other usual callings. ARTS AND INDUSTRIES—Gunny-weaving—Cotton-weaving; coarse white cloths—Ádóni carpets—Women's cloths—Cotton-dyeing—Silk-weaving—Silk-dyeing—Condition of the silk and cotton weavers—Blanket-weaving—Cotton-cleaning—Cotton-pressing—Cotton spinning—Jaggery making—Oils—Tanning—Iron-smelting—Salt and saltpetre—Bangle-making—Brass-work—Pot-stone articles—Wooden toys—Mats, tatties, etc.—Wood-carving. TRADE—Exports—Imports—Markets. WEIGHTS AND MEASURES—Tables of weight—Grain measures—Liquid measures—Local measures—Measures of time.

CHAP. VI. OCCUPATIONS.

Agriculture and pasture.

As in other districts, so in Bellary, an overwhelming majority of the population (nearly three-fourths of the total) subsist by agriculture and the tending of flocks and herds. The methods of agriculture in fashion have been referred to in Chapter IV above. The flocks and herds include cattle, sheep and goats. Cattle, as has been explained on page 21, are not carefully or systematically bred, but there is profit in the natural increase even of the inferior varieties raised in the district. Sheep and goat tending is the special calling of the Kurubа caste. Flocks of both these animals are hired by cultivators as manuring agents and, as will be seen immediately, the wool and flesh of the former and the skin of the latter are of value.

Other usual callings.

Next in numerical importance after agriculture and pastoral pursuits among the occupations of the people are the numerous callings which are essential to the supply of the other actual necessities of the community. There are, as elsewhere, numerous traders and shopkeepers great and small (and many cart-drivers and coolies employed by them) who collect the exports of the community and distribute its productions and imports; there are the artisans (blacksmiths and carpenters, builders and stone-cutters, potters and leather-workers, tailors and jewellers, barbers and washermen) who supply others of the simple needs of the people; the butchers and toddy-drawers who provide them with meat and drink; the doctors and astrologers, priests and schoolmasters, who see to their bodily, spiritual and mental welfare, the musicians, jugglers and players who amuse their idler moments; and the parasites (thieves and beggars, religious and other) who live upon them.

None of these are peculiar to Bellary alone, and there remain for discussion only those occupations which are concerned with arts and industries which are in some degree outside the common run.

The only industry in the district which employs any considerable proportion of its inhabitants is weaving. This divides itself into the weaving of cotton, silk, wool and gunny.

Gunny-weaving.

The last of these may be very shortly dismissed as it is apparently practised only by a few families in Harivi on the Tungabhadra in Harpanahalli taluk, where the sunn hemp produced and prepared locally is woven into mats and bags.

Cotton-weaving; coarse white cloths.

The cotton-weaving is of three main kinds, namely, the weaving of coarse white cloths for men, of carpets (at Ádóni) and of coloured cloths for women. The coarse white cloths are made in considerable quantities by the Málas in many villages, and the yarn made in the spinning mill at Bellary is often used for them. Few of them seem to be exported. They are disposed of in the village where they are made or at the nearest weekly market.

Ádóni carpets.

The Ádóni cotton rugs or carpets are well-known outside the district and are exported in considerable quantities to many places within the Presidency and in Mysore and Bombay and even find their way to Calcutta and London. Natives use them as purdahs and to sleep on, and Europeans buy the larger kinds for tent carpets and the smaller for hold-alls, etc. The weavers are practically all Muhammadans. The usual pattern consists of stripes of various colours, but diamond-shaped and other more complicated designs are also made. The yarn used is always mill-made and it is either dyed locally by Lingáyats and Maddéru with mineral dyes or is purchased ready-dyed from Bombay or Europe. Horizontal looms are used. A striped rug 8 feet by 4 feet of the ordinary patterns and colours can be woven in ten hours, and sells for from Rs 1–8–0 to Rs. 2–8–0, the wages for the work being from four to six annas. The weavers dispose of a good many of these smaller kinds to travellers at the railway-stations at Ádóni, Guntakal and Gooty, where they have established agencies for their sale.

Women's cloths.

Coloured cotton cloths for women are woven in very many villages. The chief centres are Bellary, Hospet, Hampáságaram, Rayadrug, Tambarahalli and its neighbour Báchigondanahalli and Yemmiganúru.

In some of these places cloths with narrow silk borders, or having either the warp or woof of silk, are also made, and it is not therefore easy to draw a hard and fast line between the centres for the weaving of cotton and the places where silk is the material used. Silk-weaving is, however, referred to more

particularly below. The castes engaged in both cases are mainly Dévángas, several sub-divisions of Sáles, Kurnis, and Tógatas, with a considerable sprinkling of Lingáyats and Musalmans. Neither the methods used in preparing the warp and in weaving nor the looms employed differ from those common in other parts and they need no description. As elsewhere, the women and children assist in all the preliminary processes.

Both the all-cotton and the mixed silk and cotton cloths are of the usual long and narrow pattern, and generally a length of about a yard at the two ends is more ornamental than the rest and is carefully displayed by the wearer.

Cotton-dyeing.

Practically all the cotton thread used is mill-made, and in most cases it is in addition bought ready-dyed, though a general exception to this rule is that, if indigo is required, the thread is dyed locally. The colour called *maddi*, a handsome dark-red, is also occasionally given to the thread by dyers in the Nizam's Dominions who use the bark of the root of the *maddi* (morinda citrifolia) tree and are known in consequence as Maddéru. The thread comes chiefly from the Bombay side or from Europe, and, except indigo, the dyes used are nearly always of mineral origin. Usually, only seven colours are employed. These are, in ascending order of preference, white (undyed), grass-green, scarlet, yellow, black, dark-red and indigo-blue. Indigo is far the most popular colour for the body of a cotton cloth, and is the prevailing tint of the dress of any crowd of women of the middle classes. The dye is chiefly got from Cuddapah district. To procure a really fast colour it is, however, necessary to steep the thread again and again (sometimes it is done as many as ten times) and in the cheaper cloths this perfection is not aimed at and they soon wash to the unpleasant purple-blue so commonly seen in the garments of the poorest.

Silk-weaving.

Cloths with both warp and woof of silk are rare. They are said soon to wear out. Consequently the ordinary "silk" cloth has either a warp or woof of black cotton thread. All-silk handkerchiefs are, however, made in considerable quantities for Lingáyats, who use them to tie their lingams round their necks or upper arms. The chief centres for this weaving of mixed silk and cotton are perhaps Ádóni, Yemmiganúru, Kampli, Hampáságaram, Tambarahalli, Báchigondanahalli and Rayadrug, though in the absence of definite statistics it is difficult to make certain. The cloths mainly made are either of the ordinary dimensions worn by women or the more elaborately designed varieties which are used for making *ravikkais*, or tight-fitting bodices. These bodices are almost universally worn by the Bellary women and even the

comparatively poor classes seem to endeavour to have them of this mixed silk and cotton rather than of cotton only. At Ádóni and Rayadrug two or three families now make cloths after the Poona fashion (*pítámbar*, as they are called) in which the body consists entirely of 'shot' silk of various colours and the ends are richly ornamented with floral and other designs woven in on the loom and with much gold thread. Some of these cloths will cost as much as Rs. 150 a piece, and Rs. 50 is quite an ordinary price for them.

Silk-dyeing.

The silk thread is none of it produced in the district, but is purchased from outside, chiefly from Sholápur, Bagalkót, Belgaum and other places in the Bombay Presidency, from Mysore, or from dealers in Bellary who get it from these places. The Ádóni weavers get some of theirs from Chennapatnam in Mysore and from Kollegál in Coimbatore district. Large quantities are procured ready-dyed, and where the dyeing is done locally mineral dyes are chiefly used, though they are sometimes combined with vegetable dyes and these latter are still occasionally used alone.

Except in the Poona cloths, the only colours used are white (undyed), a dark and a light crimson, golden-yellow, orange and grass-green. By themselves these are all of them beautiful tints, but they are often combined in a manner which sets a European's teeth on edge and their brightness is greatly deadened by the black cotton warp so universally used.

Orange and green are always made with mineral dyes. The methods employed in getting the other four tints differ slightly from village to village and it would be tedious to set out the various recipes in detail. The following is the Kampli system, and it is typical of the others: To procure white silk the raw skeins are bleached. A seer of lime is mixed with two seers of *soudu* (alkaline earth) and a little water and allowed to stand. Later 24 seers of water are added and the whole brought to the boil over a fire. Twelve seers of raw silk are plunged into the boiling fluid for a few seconds and then rinsed and dried. This removes the oily matter from the raw silk and bleaches it to a very brilliant white.

The dark and light crimson are called respectively *kachcha kirimanji* and *pakka kirimanji*, *kirimanji* being a corruption of the English 'crimson'. Both are made from cochineal. After being bleached as above, the silk is soaked in alum to serve as a mordant. For three seers of silk four tolas of alum are dissolved in eight seers of water, and the silk is soaked in this for 24 hours and then washed in running water. For *pakka kirimanji*, one and a half seers of cochineal are next added to six tolas weight of saffron and three-quarters of a seer of *pista-kai* (a hollow shell

CHAP. VI. ARTS AND INDUSTRIES.

resembling a poppy-head, said to be a gall which forms on some tree), which have been previously powdered and mixed together. The whole is then ground to a paste in a mortar and four seers of water are added. The silk is first steeped in this for a few minutes and then rinsed in water. The liquid is next heated till it boils. The silk is plunged into it and the liquid is then taken off the fire and the silk is left to soak in it for 24 hours, after which it is washed in running water. The process is afterwards repeated a second time to make the dye fast. If *kachcha kirmanji* is required the saffron mentioned above is omitted.

When the crimson mineral dye is used the process is exactly the same except that the mineral dye replaces the cochineal. The silk looks exactly the same colour, whichever dye is used, but the weavers say that the cochineal gives a faster colour than its rival.

The yellow colour is produced either with kapila powder "the stellate pubescence covering the three coccus capsules" of the tree Rottlera tinctoria, mixed in equal parts with pounded seeds of the same tree, or with a mineral dye. Much the same troublesome processes as were necessary for the crimson dyes have to be gone through.

Condition of the silk and cotton weavers.

The weavers both of silk and cotton are largely in the hands of capitalists, receiving advances and materials from them and being paid piece-work wages for the cloth they weave. In bad seasons the demand for cloths of all sorts falls off, the capitalists consequently usually stop the advances of money and materials, and the weaver is left without work. Hence the necessity for special measures for the relief of weavers when famine is about. The weavers usually say that their industry is not what it was, owing to competition with foreign machine-made fabrics. These materials are doubtless purchased largely by the men, but except in the towns it is most unusual to see a woman in this district wearing anything but the locally-made cloths and it is undoubted that these cloths are also exported in considerable quantities. Cotton cloths with silk borders are sent from Yemmiganúru and Kampli as far as South Canara. Weavers occasionally combine other occupations with their weaving and this has been pointed out as a proof of the decline of the industry, but it is not a recent symptom, for Munro says that the same thing occurred in his time.

The weavers are not remarkably progressive. They hardly ever use any but the same half-dozen colours; excepting the cases of the Poona cloths above referred to and a few imitations of the Kornád varieties made in recent years in Ádóni, their patterns are the same year after year; except in Ádóni, they have done nothing to meet the large demand which exists for cotton checks for coats

and trousers of European pattern; they none of them employ fly-shuttles or other improvements in their looms; and it is doubtful whether even their technical skill is what it was. At the Bellary Agricultural Exhibition of 1888 a piece of silk from Kampli was shown which had been embroidered in the loom with a prayer to Siva in several languages, but no one in Kampli can do such work now. Finally, (in Ádóni and Hampáságaram at any rate) they spend much of their earnings in the toddy shops, which after 6 p.m. are thronged with them.

Blanket-weaving.

The cumbly (kambli) is the black woollen blanket of the country which serves as bed, portmanteau, overcoat or umbrella, as need may require. It is made from the wool of the black and white sheep by the Kurubas, the shepherd caste.

The sheep are first shorn when they are six months old (the shears used are of the same pattern as in England) and thereafter twice a year until they are four years old, after which their wool is worthless and they are converted into mutton. The wool is cleaned and loosened with a bow like that employed for cleaning cotton but smaller, and then spun by hand. It is never dyed, but fancy grey and white borders or stripes are made by picking out the different colours of the natural wool.

The cumblies are woven on a loom designed on much the usual principles but primitive and clumsy in practice. The shuttle is of the ordinary kind but is so badly made that it sticks every second or third time it is passed. After each thread of the woof is added, a long piece of smooth wood is inserted behind it and used to push it close up to the last thread and is then removed only to be laboriously replaced after the next thread. It would seem possible to improve these methods without much cost or trouble. The warp is stiffened by being dressed with a paste made of pounded tamarind seeds and water.

The blankets made are of all prices from 10 annas to Rs. 10, and some of them are ornamented at the ends with narrow lines of coloured cotton. Finer kinds, made from the wool of the first shearing very carefully hand-picked, are procurable in places to order. In olden days some of these fetched as much as Rs. 50. Nimbalagiri in Kúdligi taluk used to be famous for them, but in the 1877 famine the weavers who made them went to Mysore State and never returned, and none of this excellence are now made. They can be procured to order, however, from Dáyanagere in Mysore. Kúdligi and Harpanahalli taluks are the chief centres of the industry and a considerable export trade is said to be carried on with many places in Mysore and the Bombay Presidency and even with Ceylon.

CHAP. VI. ARTS AND INDUSTRIES.

Cotton-cleaning.

After weaving, the industries which employ the largest number of the inhabitants of Bellary are those which concern themselves with the preparation for the market of the agricultural products of the district, namely, the cleaning, pressing and spinning of cotton, the manufacture of jaggery from sugar-cane juice, the making of various oils and the tanning of the skins of goats and sheep.

The cleaning of the cotton lint from its seeds, and from the leaves, dirt, etc., with which it gets mixed employs many persons in the cotton season. Four methods are employed. The first is by means of the *teckla*, or 'stone *charka*'.[1] The cotton is placed on a flat stone. A woman sits on a stool in front of it with wooden soles tied to her feet. She places a cylindrical iron roller on the cotton and rolls it rapidly backwards and forwards with the wooden soles and thus squeezes the seed out of the lint and pushes it over the front of the stone. With her left hand she feeds the roller, from in front, with the uncleaned cotton and with her right she withdraws the cleaned lint and pushes it under the stool. This appliance is used more in the Nizam's Dominions and the western part of the district than in the eastern taluks, where it is almost unknown.

The next method is by means of a bow. The Dúdékulas practise it to a small extent. The cotton is placed on a bamboo grating. Above it is suspended a bow some six feet long. The string of this is placed in the middle of the cotton and is then continuously struck with a piece of wood shaped like a dumb-bell. The vibrations of the string jerk the cotton into the air and free it from the seed, which falls through the grating.

The third, and at present the most popular, method is by the hand *charka*. This consists of two horizontal wooden cylinders set close to one another in a frame and revolved in opposite directions, towards one another, by a handle. The cotton is fed between the rollers and the seeds and dirt are squeezed out of it. The cleaning done by this machine is imperfect and the cotton comes out in a matted state with the fibres lying in all directions, making it troublesome to card subsequently.

The fourth method is by the saw-gin. In this a number of thin circular iron plates with toothed edges, resembling circular saws, are driven round by a handle through narrow slots. The teeth catch the cotton and pull it through the slots, but these are too narrow to allow the seed to pass as well and it consequently is separated from the lint and falls to the ground. As the lint

[1] Drawings of this and of the charka and saw-gin mentioned below will be found in Wheeler's *Handbook to the Cotton Cultivation of Madras*, 1862.

emerges from the slots it is brushed by circular brushes, revolving in the opposite direction to the saws, which remove it from the teeth and cleanse it from leaves and other impurities. There are three or four large gins of this pattern in Hadagalli and some more in Mágalam, but very few elsewhere. The objection to the machine is that it injures the staple.

In Tinnevelly most of the cotton is ginned by steam, but in Bellary steam-ginning has been tried by Messrs. Dymes & Co. at Ádóni and found unsuccessful. In Tinnevelly labour is scarce[1] and the ryots are glad to get their cotton cleaned for them and to pay for the work. In Bellary, labour is cheap after the cotton harvest and the ryot prefers to gin it himself by hand. Consequently if exporters want machine-ginned "Western" (as the Bellary cotton is called) they are obliged to lay in large stocks of cotton at the beginning of the season, in order to keep the gins running, and have to gin it on their own account. This means expenditure in warehouse-room, fire insurance, etc., locks up a considerable amount of money for several months, and also exposes the exporters to the risk of a fall in price before the cotton can be ginned. In Tinnevelly, they can buy ready machine-ginned cotton from the ryots themselves, whenever they please. Moreover the character of the staple of the Bellary cotton does not lend itself well to ginning and machine-ginned "Western" is not much liked by European spinners.

Steam-ginning is, however, done at Messrs. Subhápati Mudaliyár's Press in Bellary and very recently a ginning factory under native management (the "Srí Lakshmi") has started operations at Ádóni.

Cotton-pressing.

Notwithstanding the impetus given to cotton-growing in Bellary by the cotton-famine in Lancashire which was occasioned by the American Civil War in 1861, export was much restricted by the difficulty of getting the cotton to the coast. The presses were all in Black Town, Madras, and the cotton used to be bought by the pressing firms' dubashes in Bellary and sent all the way to Madras by cart, taking weeks upon the road. In the sixties, the Madras Railway was rapidly pushed on and by 1865 it had reached Cuddapah, by 1869, Gooty and by 1870, Ádóni. In the year following, the branch to Bellary was opened. As the line was extended, the cotton was carted to the nearest station and thence railed to Madras, and steam presses began to be started there. In 1871, one of the first steamers which came through the then newly-opened Suez Canal brought a hydraulic press for

[1] For the view of the matter which follows and for the history of the Presses below I am indebted to A. H. Deane, Esq., of Messrs. Dymes & Co.

CHAP. VI. ARTS AND INDUSTRIES.

Messrs. Dymes & Co., who sent it to Ádóni. This was the first steam press erected in the district. In the following year, the same firm opened another at Bellary, but this was burnt down in 1874. Shortly afterwards Messrs. Harvey and Sabhápati Mudaliyár put up in Bellary the press which is still known by the name of the latter and Messrs. Dymes built their existing press. About the same time, two of the steam presses in Madras were moved to Bellary and after changing hands several times they are still working under the names of the "Bellary Press Co." and the "Alam Basappa Press" *alias* the "Western Press Co." During the early seventies Messrs. Harvey and Sabhápati and Rambillas Sowcar & Co. opened the two presses at Ádóni which are still owned by them and about a dozen years ago the "City People Press," under native management, was started in the same town.

There are thus at present four steam presses at Bellary and four at Ádóni. In the latest year for which figures are available the total outturn of these was valued at Rs. 27 lakhs. The cotton is sent both to Madras and Bombay. The bigger ryots bring their cotton to the presses for sale themselves, but the smaller fry usually dispose of it (either ginned or unginned) to native brokers, who advance them money on it months before it is picked. These brokers employ large numbers of hands to gin for them any cotton bought with the seed in it.

Cotton-spinning.

The only steam cotton-spinning mill in the district is that at Bellary, just outside municipal limits. It is owned by a native company with a capital of 2½ lakhs, contains 17,800 spindles and employs between 400 and 500 hands in spinning the coarser counts of yarn.

Jaggery-making.

Jaggery is chiefly made from the sugar grown under the Tungabhadra channels. Iron mills are now almost universally used in place of the old inefficient wooden mills and in Hospet there are two firms which not only repair them but even get the various parts from Madras and adjust and put them together. The methods of making the jaggery from the cane juice are as primitive as elsewhere and seeing that sugar refined by European processes is now purchaseable in the bazaars and that the Bellary jaggery consequently no longer commands the price it did, it is time some improvements were made. The sugar is not even skimmed or strained, but is poured just as it is on to date mats to solidify. The report of Dr. Leather, Agricultural Chemist to the Government of India, of 1st November 1897 contains several most useful hints, such as the advisability of adding lime to the juice while boiling, to prevent the wasteful "inversion" which otherwise occurs, and the superior advantages of the hand centrifugal

separator (now largely used in Sháhábád in Bengal) over the old-fashioned process (used in Bellary) of getting rid of the molasses with wet water-weeds. But though the ryots appear to be well aware that they are falling behind in the race, they have adopted no improvements except the iron mill.

Oils.

The chief oils made in the district are castor, gingelly, kusama (safflower, carthamus tinctorius) and gúrellu (niger seed, guizotia abyssinica). The crop last named is almost entirely confined to the western taluks, where its bright yellow flowers are very conspicuous in the autumn. Oils are also made in smaller quantities from the seeds of the ním, ippa and kánuga (pongamia glabra) trees and from cocoanuts. The industry is chiefly in the hands of the Gániga caste. The oils generally used for burning (they are now being rapidly ousted by kerosine) are castor and safflower. Gingelly is also burnt, but is mainly employed in cooking and for the hair. Gúrellu is like an inferior gingelly oil. Both it and ippa oil are used for both burning and cooking. Kánuga is only used for burning. Ním oil is only employed for medicinal purposes.

Except castor, they are all made in the ordinary country oil-mill. A steam mill was recently started under native management at Ádóni, but does not seem to have so far been a success. Gingelly cake is eaten in some places, but the cake of the other oils is only useful as fuel. Latterly, however, a certain quantity of ním cake has been exported from Ádóni to Cuddapah to be used there as manure, and it is also occasionally employed for improving alkaline soils. Castor is first roasted on iron pans and then ground small either on a stone, or with a pestle, or (in Hadagalli and Harpanahalli) in a machine like that commonly used for making mortar, provided with heavy stone wheels which are dragged round by bullock-power in a circular stone-lined channel in which the seed has been placed. The paste so resulting is then boiled with water and the oil rises to the top and is skimmed off. The stench caused in this process is most offensive. The cake is used as fuel for roasting the next batch of seed.

Tanning.

There were, until recently, five tanneries in the district, two at Ádóni and one each at Hospet, Kosgi and Rayadrug. Those at Ádóni have now both been closed, apparently on account of competition from chrome-tanned skins. The industry (and the connected trade in raw and salted skins) is, as elsewhere, mainly in the hands of Labbais. Combined with it is some trade in bones, which are collected for the Labbais by the Málas and Mádigas and exported to Bombay.

Iron-smelting.

Finally, there remain the industries connected with the natural products of the district—its minerals and forest growth.

CHAP. VI. ARTS AND INDUSTRIES.

Until twelve or fifteen years ago, iron used to be smelted by the usual primitive native processes at Kanivehalli in Sandur State, at Kámalápuram and Chilakanahatti in Hospet taluk and at Shidégallu and Mallápuram in Kúdligi taluk, the ore being all of it mined in the Sandur hills. The iron was chiefly used for making the huge circular pans in which sugarcane juice is boiled. The industry is now dead, the cheaper European iron having cut out the native product. Further particulars will be found on p. 309 below in the account of Sandur State.

Salt and saltpetre.

The earth-salt industry, now also extinct, and the manufacture of saltpetre are referred to on pages 177 and 179.

Bangle-making.

Glass bangles of the primitive kind are made from "bangle-earth" in the usual manner at Gollapalli in Rayadrug and Chinnatumbalam and Muchchigiri in Ádóni.

Brass-work

In Hospet and Hiréhálu a few families of the Bógára sub-division of the Jains make cattle-bells, rings, horns, gongs, etc., of brass and in Harpanahalli two families of Maráthas fashion the curious brass bracelets, finger and toe-rings, anklets, etc., in which the Lambádi women delight, and small bulls and other animals. The work is very rough. Brass and copper pots are procured from outside the district, largely from Hubli and Vellore.

Pot-stone articles.

At Yarahalli, hamlet of Tavudúru in Harpanahalli, small Basavannas are roughly cut from the soapstone found near there and in Sómalápuram in Kúdligi taluk one man still makes domestic utensils of the same material.

Wooden toys.

In Kampli one, and in Harpanahalli three, families make a few toys, cradles, *kóláttam* sticks, etc., of wood turned and lacquered in the usual manner on a primitive lathe.

Mats, tatties, etc.

Mats and tatties are made from split bamboo and date leaves by Korachas and Médaras, and the former also manufacture winnowing pans, baskets, ropes and nets of various fibres, and the long brushes used by weavers for sizing the warp.

Wood-carving.

Wood-carving survives as an art only in Bellary town, though many of the carpenters can cut the rough designs with which outer doorways are usually embellished. In Bellary carving is done by Jinigáras and they have taught the art to some Muhammadans, who are now often more skilful than their teachers. Two of these made a teak doorway, carved in the Chálukyan style, which obtained a bronze medal at the recent Arts Exhibition at the Delhi Durbar and is now in the Madras Museum.

TRADE.

Statistics of trade are not compiled for districts separately and the official figures relate to the Deccan as a whole. It is not therefore possible to speak with certainty of the course of commerce in Bellary. As has been seen, the manufactures of the district are

few, and the trade consists in the collection of the various products which it exports and the distribution of the imports. Ádóni is the trade centre of the northern taluks, Bellary of the centre of the district and Chittavádigi of the west. The extreme south-west deals largely with Dávanagere in Mysore. As was to be expected from its geographical position, Bellary trades more with the Bombay Presidency than with Madras. The chief exports are perhaps cotton, food-grains, oil-seeds, oils, blankets, hides and skins, jaggery and women's cloths, and the principal imports, salt, European piece-goods and yarn, rice, cattle, and brassware.

CHAP. VI.
TRADE.

Exports.

Of the exports cotton is the most important. Bellary and Ádóni, where the presses are, are the chief centres of the trade, and there are smaller collecting centres, such as Molagavalli in Alúr taluk, in the more outlying parts of the cotton country. The endeavours which have been made to improve the nature of the cotton have been referred to on page 86 above. Of the food-grains, cholam and korra are those chiefly exported. The oil-seeds business is mainly in castor, gingelly and safflower. In Bellary this is in the hands of Márwári dealers who come to the town temporarily and periodically return to their own country. In the west, the agents of Bombay firms come to Hospet in the harvest season. Gúrellu (niger seed) is sent to Mysore from the south-western taluks. The oils made from these seeds are chiefly sent to Cuddapah, Kurnool and Nellore. The other exports have already been referred to.

Imports.

Of the imports, salt comes from Bombay and Goa as well as from Madras. The rivalry between the three kinds is referred to on page 179 below. The trade in piece-goods, yarn and brass-ware has been mentioned above and the methods of the Nellore cattle-drovers are referred to on page 22. Rice is imported from the Anantapur, Cuddapah and Kistna districts, very little being grown in Bellary itself.

Markets.

Both in the collection of exports and the distribution of imports the weekly markets play an important part. There are, however, many fewer of these than in the average district in the south. The Local Boards supervise them, and annually sell by auction the right to collect the fees at them. Judged by the amount of the bids for this right, the market at Chittavádigi is nearly twice as important as any other, while those at Hospet, Yemmiganúru, Kottúru, Harpanahalli, Rayadrug and Kosgi (in this order) come next.

WEIGHTS AND MEASURES.

As elsewhere, the weights and measures in popular use are bewilderingly complex and call aloud for standardisation. It is impossible to enter into their manifold local variations and all

CHAP. VI. WEIGHTS AND MEASURES.

that will be attempted is to indicate the tables more generally in use.

Tables of weight.

The ordinary table of weights is as under:—

21	tolas (of ·4114 of an ounce)	=	1 seer.
1½	seers	=	1 sava seer.
2	sava seers	=	1 adi seer (3 seers).
2	adi seers	=	1 panch seer (6 seers).
12	seers	=	1 dhadiyam.
4	dhadiyams	=	1 maund (25·92 lbs.).

The reason, it is said, why a weight of six seers is called panch seer, which literally means 'five seers', is that the old maund weighed 40 seers instead of 48 as at present. The panch seer was then equal to five seers or one-eighth of a maund. In 1812 the Collector changed the weight of the seer from 25 to 21 tolas and that of the maund to 48 seers, and one-eighth of this new maund was still called 'panch seer,' though it now weighed six seers. The same explanation accounts for the names adi seer and sava seer. There are also the *ara púvu*, or one-eighth of a seer, and the *púvu*, or one-quarter of a seer. A seer of gold or silver weighs, as elsewhere, 24 tolas. The candy is not used, the weights larger than the maund being the *héru* and the *nága*. The former is used for chillies, jaggery and tamarinds and, though it may be said to be generally equal to nine maunds, it varies in different localities and also according to the goods weighed and is sometimes eight and sometimes eleven maunds. The nága is used for weighing cotton and is usually equal to 12 maunds.

Grain measures.

Throughout the district the seer used for measuring grain is one which will hold 84 tolas' weight of a mixture of nine kinds of grain, which seems to be equivalent to 86 tolas' weight of paddy. This is very usually divided into halves, quarters, eighths and sixteenths, known as ara seer, pávu seer, ara-pávu seer, and chaták.

The multiples of this seer in use in different parts differ, however, very greatly. In Alúr and Ádóni taluks the following obtain:—

84	tolas mixed grain	=	1 seer.
8	seers	=	1 muntha.
4	munthas	=	1 kadava.
2	kadavas	=	1 irasa.
2	irasas	=	1 túm
20	túms	=	1 putti (2,560 seers).

In Bellary taluk a putti similarly weighs 2,560 seers. But in the four western taluks there is no putti and the largest measure is the khandaga. This differs greatly in different places, being

sometimes equivalent to 1,200 seers, sometimes to 1,280 and sometimes to 1,600. The smaller multiples of the seer also differ widely in different localities and the terms applied to them have varying values. Thus the *padi* may be two seers or four; the *harivi* 24, 30 or 32 seers; the *gidna* four seers, sixteen, or even 32; and the *gudi* 58, 60, 64, 68 or 70 seers.

In addition to the above weights there are sundry vague terms in popular use among the lower classes, such as *pudusedu*, half a handful; *cháredu*, a handful; and *dósedu*, a double handful.

Liquid measures.

Oil and ghee are sold throughout the district by weight and not by measure, but the seer of butter may be of either 21, 32, 36 or 42 tolas. Milk, buttermilk, and curd are retailed by the submultiples above referred to of the seer used for grain.

Lineal measures.

The English inch, foot and yard are coming into use, but the popular table is as under :—

5 angulas (or thumb's breadths) = 1 chotu (distance between tips of thumb and first finger when fully extended).

6 angulas .. .. .. = 1 génu (hand's span).

2 génus .. .. .. = 1 mola (cubit, length from elbow to tip of middle finger).

2 molas .. .. .. = 1 gaja (yard).

4 molas .. .. .. = 1 máru (distance between tips of the two middle fingers measured across the chest with the arms horizontal).

There are also many curious measures used for special purposes. Bodice cloth is sold in terms of a cubit *plus* the length of the two top joints of the middle finger; the removal of *nath* grass is paid for by the *kól* (stick) of six (sometimes five) molas; the Oddes use a *mattam* of 3½ molas when calculating well-digging operations. For distances, even more vague measures are in popular use, such as *kúgalati*, the distance at which a shout can be heard; *chénipattu*, the length of the side of a dry field; *haraddári* or *paruvu*, which is about a league; and *gávada* or *ámada*, ten or twelve miles.

Measures of time.

English hours and minutes are coming into use, and in books and in astrology accurate terms are employed, but in popular usage the ordinary measures of time are—

2½ gadias (or, in Canarese, ghaligis; 24 minutes each) = 1 thásu or hour.

3 thásus = 1 jámam

There are, as before, popular and vague measures of time such as "the time it takes to chew betel," etc.; and the hour of the day at which an event occurred is, as elsewhere, indicated by such phrases as "cock-crowing time," "lamp-lighting time," "the time when the cattle come home," and "the time of the midday meal."

CHAPTER VII.

MEANS OF COMMUNICATION.

ROADS—Their condition in 1852—Extension during famines—Present condition—Rivers unbridged—Avenues scarce—The chief metalled roads—Travellers' bungalows and choultries. FERRIES—Basket-boats. RAILWAYS—The Madras Railway—The Southern Mahratta Railway—Lines under construction.

CHAP. VII.
ROADS.
Their condition in 1852.

THE roads of the district are a creation of the last half century. Writing in 1852 Major R. Henderson, C.B., then 'Civil Engineer' in charge of this part of the country, said[1]:—

"Roads there are none deserving the name. There certainly are "tracks through some parts marked out by aloe and milk-bush "hedges, but from want of bridges and drains these tracks are divided "into isolated portions by the rivers that intersect them. At present "there is not a single arched bridge throughout the district, though "it is intersected by rivers and streams in every direction. The district "is actually locked up from the surrounding provinces and without "means either for the export of its produce or for the introduction of "European articles of commerce."

Europeans could reach Bellary through Mysore without much trouble, but there "the traveller to the northward must stop from "want of either roads or bungalows. The line north-eastward "to Kurnool is merely a track made by the wheels of country carts. "No attempt has ever been made for its formation or to make those "portions passable that are either intersected by streams or subject "to inundations. The same may be said of the road northward by "Ádóni." The state of even the main lines of road was, in short, so execrable "as to compel the use of bullocks generally for the transport of traffic." For the minor roads throughout an area of nearly 13,000 square miles the maintenance allowance was Rs. 650, or about nine pies per square mile, per annum!

The carriers of the country were the Lambádis and Korachas, who kept large herds of pack-bullocks and travelled once or twice a year down to the west coast, taking with them the cotton and piece-goods of Bellary and bringing back in return salt, areca, cocoanuts, etc. But the cost of this slow carriage was enormous, amounting in the case of cotton to one-fourth of its value in Bellary.

[1] Report on important Public Works for 1852, No. X of "Selections from the Records."

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Their condition in 1852.

The carts in use had small solid wheels, made of flat circular pieces of wood or stone, and the axles revolved with the wheels. Even in 1855 it was stated that wheels with spokes were only just "coming into general use." Solid stone and wooden wheels are now restricted to the temple cars and the carts used for transporting stone, and the axles of these latter are usually of iron and no longer revolve with the wheels.

In 1851 Government made a beginning by sanctioning the construction of the road from Bellary towards Dharwar through Hospet as far as Hampáságaram and the line from Bellary through Hiréhálu to the Mysore frontier. The main argument urged in favour of the former line was that it would provide an outlet for the cotton of the district to the ports of South Canara, which affords a striking instance of the manner in which railways have revolutionised former trade routes. The cotton now goes to Bombay or Madras by rail. In 1851 the traffic to the west coast was estimated to amount to ten lakhs annually.

Extension during famines.

The construction of roads which was thus begun received a great impetus during the famines of 1866 and 1876. In a district which contained so few tanks or irrigation channels the making of roads formed almost the only possible relief-work. In the 1876 famine alone, 56 lakhs were expended on new roads and 12 lakhs on repairs to existing lines in the Bellary and Anantapur districts.[1] Owing to circumstances which prevail in every famine, the value of the work obtained for these large sums was, however, much less than if it had been expended under normal conditions, and it has been calculated that the value of the labour on the new roads was only eleven lakhs and of that on the repairs only three lakhs.

Present condition.

Much still remains to be done. In the red soil areas the ground is so firm and dries so readily that a road once made needs little care or expenditure beyond the periodical cleaning of the drains along its sides and an occasional coating with the coarse gravel which can usually be dug out of its margins. But the frequent nullahs which traverse this kind of country still for the most part remain to be bridged. In the cotton-soil areas the difficulties are immensely greater, as the foundation of the roads easily becomes water-logged, the soft soil of the slopes is rapidly cut into channels by rain, and suitable metal and gravel is only found at considerable intervals and costs much to transport to the spot where it is required.

[1] It is not now possible to separate the expenditure in the two districts.

CHAP. VII. ROADS.

Rivers unbridged.

The larger rivers of the district, the Tungabhadra, Hagari, Chinna Hagari and Chikka Hagari, are none of them anywhere bridged or even provided with causeways, and in the rains traffic is frequently delayed.

Avenues scarce.

Avenues have only been planted along some 110 miles of the roads and are rarer than in any other district in the Presidency except the Nilgiris.

The chief metalled roads.

Leaving out of account short lines of railway feeders, the chief metalled roads of the district are at present the following :—

From Bellary to Dharwar, *viá* Hospet and Hampáságaram.
" " the Mysore frontier, *viá* Hiréhúlu.
" " Siruguppa.
" " Kurnool frontier, *viá* Moka.
" Ádóni to Siruguppa.
" " Nágaladinne
" Mádhavaram to Aspari, *viá* Ádóni.
" Hálvi to Málapalli, *viá* Kosgi.
" Kúdligi to Sómalápuram.
" Hospet to the Sandur frontier.

Travellers' bungalows and choultries.

A list of the travellers' bungalows maintained, with the accommodation available in each, will be found in the separate Appendix to this Gazetteer The Local Boards also keep up 31 choultries for native travellers. Fees are only charged in one of these, that at Hospet, and then only when the traveller stays in it beyond a certain fixed length of time. Only one of the choultries, Bápu Rao's at Hampáságaram, possesses any endowment. Besides the Local Fund institutions there are one or two choultries, like the "Ráni Chattrams" at Rayadrug and Bellary, which have been built from public subscriptions.

FERRIES.

The District Board controls 50 ferries across the Tungabhadra and 11 across the Hagari. Passengers are charged small fees and the right of collecting these is sold by auction. Judging from the bids, the ferry at Kampli in Hospet taluk is the most frequented in the district, while those at Talárigattu, (between the Hampi ruins and Ánegundi), at Siruguppa in Bellary taluk, and near the ruined anicut at Modalukatti in Hadagalli taluk come next. The Hagari is seldom in flood for more than a few days together and the ferries over it are comparatively unimportant.

Basket-boats.

At all these ferries basket-boats are used. They are curious circular affairs, from eight to twelve feet in diameter, made of a strong bamboo frame-work covered outside with hides, and provided with a false bottom to protect passengers and freight from the water which leaks through the hides and collects inside. They

Basket-boats.

draw very little water, and thus are hardly affected by even strong currents, and they are propelled by two men armed with paddles or, when the stream is low enough, with poles. They are a very old institution, as Paes says they were in use in Vijayanagar in 1520. Herodotus mentions seeing similar boats on the Euphrates [1] and other parallels are afforded by the similar constructions used on the Cauvery and the coracles of Wales and Ireland.

In the campaigns fought in this part of the country they were the usual means employed to transport troops across the river. In 1803 Munro was asked to have 100 of them ready at Hampáságaram in case the army should require to cross there. Colonel Briggs in a footnote in his translation of Ferishta (ii, 371) says "a detachment of the British army crossed its heavy guns without even dismounting them over the Tungabhadra in 1812 in these basket-boats."

When no boats are available the big shallow iron pans which are used to boil down sugar-cane juice make useful substitutes at a pinch. They will carry a country cart in safety if it is first unloaded, and can then make further trips to bring across its contents.

RAILWAYS.

Bellary is fairly well served with railways. Just outside the centre of its eastern frontier, and connected by rail with the district head-quarters, is the important junction of Guntakal, whence lines radiate to Bombay, Bezwada, Madras, Bangalore and Hubli. The first and last of these traverse the district. Just beyond the southern frontier of Harpanahalli taluk runs another railway, the metre gauge branch of the Southern Mahratta Railway between Hubli and Bangalore. This is of much service to the southern parts of Harpanahalli and Kúdligi taluks.

The Madras Railway.

The line from Guntakal towards Bombay is the North-west line of the Madras Railway and is on the standard gauge. It was opened in December 1870, passes through Alúr and Ádóni taluks and crosses the Tungabhadra on the frontier by a girder bridge of 58 spans of 64 feet each. The girders in this have recently been replaced by a new and stronger set.

[1] "The most wonderful thing of all here, next to the city itself, is what I now proceed to describe: their vessels that sail down the river to Babylon are circular, and made of leather. For when they have cut the ribs out of willows that grow in Armenia above Babylon, they cover them with hides extended on the outside, by way of a bottom; neither making any distinction in the stern, nor contracting the prow, but making them circular like a buckler. . . . The vessel is steered by two spars, and two men standing upright, one of whom draws his spar in and the other thrusts his out." (Bk. I, 194, Cary's translation.)

CHAP. VII.
RAILWAYS.
The Southern Mahratta Railway.

The line from Guntakal to Hubli crosses the Hagari at Paramádévanahalli by a bridge of 34 spans of 64 feet each, passes through Bellary and Hospet and crosses the Tungabhadra on the frontier by a bridge of 38 spans of 60 feet each. The section from Guntakal to Bellary was opened in 1871 and that from Bellary to Hospet in 1884. The former was constructed, and originally worked, by the Madras Railway, and was then on the standard gauge. It was of the greatest possible service during the 1876 famine in bringing grain into the district. It was made over to the Southern Mahratta Railway Company, by which it is now worked, in February 1887, and was converted to metre gauge in May of the same year.

The bridge over the Hagari gave some trouble in construction, owing to the difficulty of establishing a satisfactory foundation in the sandy bed of the river. Cast-iron cylinders filled with concrete were eventually used instead of masonry piers. The lowest depth of the foundations below rail level is 80 feet.

Lines under construction.

Two branch lines from this railway are at present under construction, one from Bellary to Rayadrug and the other from Hospet to Kottúru in Kúdligi taluk. They are mainly designed to protect the south of the district against scarcity of grain in bad seasons. Both are to be on the metre gauge and in both, to reduce the cost of construction to a minimum, the experiment of crossing nullahs without bridges is to be tried. When the streams are full, traffic will be temporarily suspended. In the case of the line to Rayadrug even the Chinna Hagari river is to be crossed without any bridge. The rails will be laid on the sand in the bed of the river and merely protected from being washed away by a low masonry wall constructed on the down-stream side. This line runs for much of its length alongside the existing road from Bellary to Rayadrug, and in this manner its construction has been further cheapened. The alignment of the Hospet-Kúdligi branch has had to be greatly altered, as much of the original route will be eventually submerged by the water of the huge reservoir to be constructed at Málápuram on the Tungabhadra in connection with the Tungabhadra Project. This line has to cross the northward extension of the Sandur hills, and it does so by the saddle over which runs the present road from Hospet to the south. A deep cutting and a bank over 70 feet high on the southern side of the saddle will, however, be necessary.

CHAPTER VIII.

RAINFALL AND SEASONS.

RAINFALL—Liability to famine. **EARLY SCARCITIES**—Before the cession—Scarcity of 1802–04—Scarcity of 1805–07—Bad season in 1824. **FAMINE OF 1833.** **FAMINE OF 1854**—Numbers relieved—Works undertaken—Cost to the State. **FAMINE OF 1866**—Events preceding it—Beginnings of distress—Works at length opened—A dearth of food—Rain in August—The relief-works carried out—Cost of the famine. **THE GREAT FAMINE OF 1876–78**—Its severity in Bellary—The beginnings of trouble—September 1876, sudden expansion of distress—October; sudden rise in prices—November; great lack of food—December; famine inevitable—Steps taken and proposed—Deputation of Sir Richard Temple—Some of his suggestions—The action taken—Increasing intensity of the famine—June 1877; the monsoon again fails—July, difficulties further increase—August; the climax reached—September; rain falls—End of the distress—Cost of the famine. **SCARCITY OF 1884–85.** **FAMINE OF 1891–92**—Cattle mortality heavy—Cost to the State. **FAMINE OF 1896–97**—Numbers relieved and prices—Mortality among cattle—Private charity and loans by Government—Cost to the State. **SCARCITY OF 1900.** **SUMMARY.** **FLOODS**, the disaster of 1804—Storm of 1817—The Tungabhadra in flood, 1825—Great storm of 1851—Inundation from the Tungabhadra, 1882. **EARTHQUAKE OF 1843.**

CHAP. VIII.
RAINFALL.

STATISTICS of the rainfall at the various recording stations in the district, and for the district as a whole, are given below for the dry weather (January to March), the hot weather (April and May), the south-west monsoon (June to September), the north-east monsoon (October to December) and the whole year. The figures shown are the averages of those recorded between 1902 and the earliest year in which rainfall was systematically registered at each station. Ramandrug was a recording station from 1870 to 1879, and during those years the fall there averaged 39·28 inches, or nearly double the figure for the district as a whole, but the situation of the place is peculiar and it has therefore been omitted in the statistics given—

Station.	Years recorded.	January to March.	April and May.	June to September.	October to December.	Total.
Yemmiganuru ..	1880–1902	0·62	1·80	14·71	4·82	21·95
Ádóni	1870–1902	0·41	2·18	18·66	4·89	26·14
Alur .	Do.	0·33	2·29	14·22	5·53	22·37
Siruguppa	1880–1902	0·44	2·27	14·51	5·82	23·04
Bellary .	1870–1902	0·20	2·77	9·98	6·03	19·07
Rayadrug .	Do.	0·25	2·82	9·48	6·20	18·75
Kampli .	1880–1902	0·32	2·59	12·05	6·22	21·18
Hospet	1870–1902	0·21	2·85	17·55	6·53	27·14
Hadagalli	Do.	0·39	3·33	11·60	5·49	20·81
Harpanahalli .	Do.	0·20	3·75	13·38	6·39	23·72
Kúdligi . .	Do.	0·13	3·44	15·22	6·26	25·05
District Total ..	1870–1902	0·31	2·76	13·82	5·87	22·76

CHAP. VIII. RAINFALL.

The average fall is smaller than that in any other district in the Presidency and at Bellary and Rayadrug where, owing to the interposition of the Sandur hills, the south-west monsoon is unusually light, it is only some 19 inches. This is less than in any of the adjoining British taluks, but in two stations in the neighbouring Chitaldrug district of Mysore the fall is even smaller. The district gets but little of the south-west monsoon as the Western Gháts are so close to it, and it lies so far from the east coast that the north-east monsoon has parted with most of its moisture before reaching it. For the district as a whole the heaviest known rain was the 35·62 inches received in 1874, and the lightest the 8·61 inches of 1876, the first year of the great famine. In this latter year the total fall at Alúr was only 5·80 inches. Since 1870 the fall has only twice—in 1874 and 1893—exceeded 30 inches and only ten times been above 25 inches. In 1891, on the other hand, it was only 10·03 inches and in 1884 only 12·28 inches.

The rainfall of Bellary is not only very light, but, as a detailed examination of the statistics for each month would show, it is also capricious and uncertain. Moreover it is usually received in a series of light showers, the effect of which rapidly passes away, instead of in a small number of good downpours which would thoroughly soak the soil and fill the tanks and springs. If the amount received is divided by the number of rainy days the average shower, even in the wetter months, works out to less than half an inch.

Excluding Ramandrug, there are three well-marked zones of rainfall: Ádóni in the east of the district, which gets a moderate supply; Alúr, Bellary and Rayadrug in the centre, where the fall is smaller than in any tract in the Presidency; and the three western taluks which have a slightly heavier, but still a light, rainfall. The average distribution of the supply is very similar throughout the district. From December to March the usual monthly fall is only about one-eighth of an inch. In April and May a few showers occur. In June the south-west monsoon brings up some rain and blows with violence till August. Between June and September, which latter is the wettest month of the year, more than half the annual supply is received. October is the second most rainy month, but by November the north-east monsoon has died away and the fall in that month is small.

Marked deviations from this normal course are usually serious in their effect, even though the total supply is up to the normal. In 1885, the total rainfall was three inches more than the average, but the bulk of it arrived so late in the year that the state of the season was serious enough to necessitate preparations to meet a

scarcity. Want of rain in the months when it is essential to the crops is not compensated for by heavy falls when that time has passed away.

Liability to famine.

Possessing, therefore, an exceedingly light and withal uncertain rainfall, and being, as has been seen in previous chapters, a district in which three-fourths of the people are dependent upon pastoral and agricultural pursuits, where the soil is much of it poor, and where irrigation works are few and far between and are many of them dependent upon local rainfall, Bellary is, as a necessary corollary, more than usually liable to disastrous seasons.

EARLY SCARCITIES. Before the cession.

Of the famines and scarcities which overtook it before its cession to the Company there is no exact record. Native historians in those days concerned themselves more with courts and kings than with calamities among the common people. Ferishta mentions two famines in the 15th century which are said to have spread throughout the Deccan, but gives no exact particulars. The second of them must, however, have been excessively severe, for he says that for two years no grain could be sown "and in the third, when the Almighty showered his mercy upon the earth, scarce any farmers were left to cultivate the lands."

One of Munro's reports [1] makes a passing mention of a scarcity in 1756, and shows that the famine of 1791–92 which was so severe in the Northern Circars (and which is memorable as being the first occasion on which an Indian Government opened relief-works) also seriously affected the Deccan districts. Its intensity was enhanced by the rapacity of the native administration. "Had the "officers of Government", says Munro, "lowered the assessment "or even let it remain as before, the effects of the famine would "probably only have been felt while it lasted, but as they raised "it near 50 per cent. wherever there was a crop, this addition to "the high price necessarily occasioned by the scarcity rendered "grain so dear [2] that very little could be purchased by the lower "classes of the inhabitants, and great numbers of them perished "in consequence." Harpanahalli taluk was less mercilessly administered than the others and so suffered less.

Scarcity of 1802–04.

The first scarcity after the cession began in 1802 and lasted till 1804. Writing to the Board in May 1803 Munro said that "in no one village perhaps of any district (taluks were called "'districts' in those days) except Ádóni was there what is called

[1] Dated 12th August 1801, printed at the Bellary Collectorate Press, 1892.

[2] The price of rice was actually as high as two seers the rupee (Munro's report of 11th January 1805, in Arbuthnot's *Life of Munro* ii, 220). This seer was probably the Navadhányam seer of 112 tolas which would make the price equal to one rupee for 2¾ of the present seer of 80 tolas.

CHAP. VIII. EARLY SCARCITIES.

"an average produce." A year later he wrote again that "the tanks nowhere received any water for the first crop. In only two out of 37 districts did they receive a full supply for the second . . Great numbers of the cattle employed in agriculture and in the transport of grain have perished . . All kinds of provisions are from two to three hundred per cent. above the average rate." These high prices were partly due to the heavy exportation of grain which took place to the country across the Tungabhadra, which was equally affected. Munro accordingly suspended all duties upon the importation of food-grains and imposed an *ad valorem* duty of 3 per cent. on all grain sent beyond the river. The scarcity (Munro declined throughout to describe it as a 'famine') ended with the great storm of October 1804 which is referred to later on in this chapter.

Scarcity of 1806-07.

In the next year the famine which affected the districts adjoining Madras City spread to Bellary. Distress continued until 1807. Munro's report upon the situation[1] deprecated interference with the grain trade and suggested the remission of revenue as one of the best means of alleviating distress, both of which principles have been adhered to in all subsequent famines. In the Ceded districts the season was in Munro's opinion "beyond all comparison worse than any that has ever been known," for though prices were not so high as they had been in 1804 there was much less crop than in that year. "Not a tank in the country had its due complement of water and many of them remained quite empty." Apparently, however, only Rs. 20,000 were spent in relief-works.

Bad season in 1824.

In 1824 relief-works were again necessary in the district, but it was less severely affected than several others.

FAMINE OF 1833.

In 1833 occurred the "Guntúr famine", so called because of its severity in the old Guntúr district, where out of a population of 500,000 as many as 150,000 persons were estimated to have perished from want. Mr. F. W. Robertson, the then Collector, described the season within his charge in the precise words applied by Munro to the state of affairs 26 years before, declaring it to be "beyond all comparison worse than any that has ever been known." The September and October rains failed, and consequently most of the black cotton-soil was left untilled. Moreover the people across the Tungabhadra were in even greater straits and their heavy purchases of grain drove up prices with appalling rapidity, cholam, which in September had sold at from 70 to 75 seers the rupee, rising in a few days to 23 seers. The Collector was authorised to afford gratuitous relief to those in absolute

[1] Dated 9th February 1807 (Arbuthnot's *Life* ii, 221).

FAMINE OF 1833.

want, to open relief-works and to try and encourage the importation of grain, but what steps were actually taken nowhere now appears. Records show, however, that in six months 12,000 people died of cholera in the district and that the loss of revenue there was 3½ lakhs of rupees.

The next famine in the Presidency was in 1854 and it was almost entirely confined to Bellary and Anantapur.

FAMINE OF 1854.

Bellary had hardly recovered from the damage to its irrigation works caused by the great storm of May 1851 referred to later in this chapter, and in 1852 and the early part of 1853 the standing crops—especially the cholam, the staple food of the people—had been extensively injured by unseasonable rain. The rainfall in June and July 1853, on the other hand, was scanty, and the north-east monsoon completely failed. The average fall in the district during that year was only 9½ inches and in certain of the taluks (Bellary Ádóni and Rayadrug for example) it averaged only 6½ inches and was in some cases as low as 3½ inches. The harvest was consequently a miserable failure and prices began to rise.

By January 1854 cholam was selling at 27 seers the rupee, against an average in the ten years 1841–51 of about 58 seers, and by June it had risen to 21 seers per rupee. It continued at this figure until September, and in the northern taluks, which were the worst affected, it was even as high as 14 seers. The highest price touched in 1833 had been Rs. 200 per garce and even this had only lasted for a short period, the average for the whole year being Rs. 140. But on the present occasion the price in the northern taluks averaged Rs. 218 per garce steadily from January to September, and from June to September was even as high as from Rs. 240 to Rs. 252. In October ten inches of rain fell, prices eased and the famine was over.

Numbers relieved.

The number of people on relief-works in the Bellary and Anantapur districts[1] rose from 9,000 in January 1854 to 97,000 in July and was at one time as high as 100,600, or eight per cent. of the entire population. Figures for the first week in each month from January to September are given in the margin. In Bellary taluk the percentage of the people on relief was as high as 16, and in Ádóni 17. These figures were, however, doubtless enhanced by persons from the Nizam's Dominions, who flocked across the river in large numbers. Mortality among the

Month	Number
January ..	8,766
February ...	16,017
March ...	22,279
April ...	48,299
May ...	71,862
June ...	93,092
July ...	97,554
August ...	77,768
September ...	65,869

[1] It is not now possible to give separate statistics for this famine for each of them.

CHAP. VIII. FAMINE OF 1854.

people is not referred to in the reports and was apparently slight, but the Collector (Mr. Pelly) estimated that in the eastern taluks four-fifths of the cattle had perished and the villages were said to be strewn with their bones.

Works undertaken.

The relief-works consisted almost entirely of earth-work on new roads and they were chiefly controlled by seven military officers working under the "Civil Engineer." Some Rs. 10,000 were spent in cleaning out and deepening the Fort ditch in Bellary. Piece-work rates were nowhere tried. The wages given were at first As. 2 for men and As. 1-6 for women and children, but in July they were reduced to As. 1-3 for men, 1 anna for women and 8 pies for children. The majority of the people on the works were farm-labourers, ordinary coolies and weavers. In the two districts 284 miles of earth-work for roads were completed and another 88 miles partly finished and the expenditure upon works to the end of September was Rs. 12¼ lakhs It was, however, calculated that the work done was only worth about a third of this sum.

Cost to the State.

Altogether 16 lakhs were spent on the famine, and if to this sum is added the actual loss of revenue in 1854, 5½ lakhs, and a further prospective loss of four lakhs, the visitation cost the State 25½ lakhs in the two districts. The cost to the people themselves was, of course, far heavier. Writing to the Secretary of State after the famine, the Madras Government put the losses due to withered crops, land left unsown and diminished cultivation at about 33 lakhs, and those caused by the death of cattle at 13¼ lakhs, and concluded its calculations with the remark that "the result is a loss in this one Province (i.e. the Ceded districts) of nearly 70 lakhs of rupees in this single disastrous season."[1]

FAMINE OF 1866.

In 1866 famine again visited the Presidency and afflicted Bellary (especially the Bellary, Rayadrug and Kúdligi taluks) more severely than any other district except perhaps Ganjám.

Events preceding it.

Events in the district in the years immediately preceding 1866 had in part prepared the way for disaster. The outbreak of the American War in April 1861 had caused a cotton famine in Lancashire and the consequent run upon Indian cotton had been so great that the price rose from about Rs. 1-4 per maund of 25 lbs in 1861 to Rs. 3 in 1862, Rs. 5 in 1863 and even higher figures at the end of 1864. The ryots, speculating on a continuation of these extravagant rates, raised cotton wherever it would grow until the area under that crop in Bellary and Anantapur was

[1] For further particulars see Dalyell's *Memorandum on the Famine of* 1866 and the report of the Famine Commission of 1880, Part III, pp. 26-7.

FAMINE OF 1866.

more than double the normal. The crop was wonderfully profitable (it has been calculated that the people made 1½ millions sterling out of it in the three years) but its cultivation at the expense of food-grains in a district cut off from railway communication with outside areas proved a dangerous undertaking. Even while the seasons continued good this procedure raised prices. In 1863–64 the season was bad and they went up still further.

In 1865 the American War ended and cotton went down with a run to Rs. 3–12 a maund. Also the season was again unfavourable. Prices went up to 11 seers of rice and 14 seers of cholam per rupee, which was as high as they had ever been in the 1854 famine. Rain continued to hold off, and in Bellary itself "not a drop fell between 7th November 1865 and 1st May 1866."

Beginnings of distress.

In March 1866 the Collector[1] asked that relief-works might be started, but received no definite orders. Matters were becoming very serious. According to one of the official reports "the poorer ryots and hired labourers, and especially the Bédar and other low castes, were in a pitiful condition, supporting life upon edible leaves and nuts, pounded tamarind stones and the pulp of the aloe." The people began to wander to Kurnool, Mysore and the Nizam's country. "Numbers perished by the way during these migrations and it was not unusual to find lying on the roads and streets the dead bodies of these famished way-farers."

The one bright spot in the picture was the readiness with which private charity advanced to alleviate the wretchedness of the poorer classes. Some of the richer ryots fed considerable numbers daily and among the names of those whose liberality has been handed down are Budda Ranga Reddi, a landholder of Uyyálaváda in Kurnool, and Sakri Karadappa, a cotton-merchant of Bellary. Between 5,000 and 7,000 people, chiefly infirm men and women with young children, were relieved monthly in Bellary throughout the famine from private native charity, and other similar relief was organised in Ádóni, Hospet, Kampli and Kúdligi.

Works at length opened.

In July the Collector at length made arrangements with the Superintending Engineer to open relief-works from the usual Public Works grant and obtained sanction for an additional Rs. 30,000 for improvements to roads and the cleaning of wells. In the Anantapur portion of the district it was arranged to go on with the extension towards Guntakal of the North-west line of the Madras Railway, the rail-head of which was then at Muddanúru in Cuddapah district.

[1] Arthur Hathaway. He died while on tour near Ettinahatti in the month following and is buried at Ramandrug. He was temporarily succeeded by W. S. Lilly, the Head Assistant Collector, who afterwards (he retired on an invalid pension in 1872) became the well-known author of "On Shibboleths" and other works.

CHAP. VIII. FAMINE OF 1866.

A dearth of food.

By August things were at their worst. The district was cut off from grain supplies from the north by (a strange irony!) floods in the Tungabhadra caused by heavy rain in Mysore, and in places there was an absolute dearth of food. During the latter half of the month second sort rice was four seers the rupee and cholam five seers. The Collector telegraphed to Government asking that Rs. 10,000 worth of the cheapest grain in Madras might be sent him instantly. Government made immediate arrangements with the Commissary-General to despatch the grain, but the difficulty was to get it to Bellary. The railway had just been opened as far as Muddanúru, but the only means of getting the grain from thence to Bellary was by country cart, which "involved 100 miles of transit of a fodderless region certain deterioration, if not death, of the bullocks and in many cases of the drivers by cholera." The rate of cart-hire prevailing was Rs ·4 per bandy per mile, but even for this extravagant figure it was quite impossible to get sufficient carriage at Muddanúru and the grain had eventually to be sent to Bellary from Bangalore, 180 miles by road, and took altogether nearly two months to reach its destination.

Meanwhile a few more works had been opened, a sum of Rs. 12,000 was collected locally for gratuitous relief and the Famine Committee in Madras (the first instance of a private relief fund in the history of Indian famines) sent Rs. 14,000 more for the same purpose.

Rain in August.

Towards the end of August rain fell, and in the first part of September there were good showers in the western taluks and prospects brightened. Prices, however, remained high, the necessity for relief continued, and the Collector obtained another 1¼ lakhs of rupees for works. The rain continued through September and October, but the numbers on relief, instead of declining, increased and continued to increase until January 1867, after which they began to fall. It was not, however, until June in that year that the works were finally closed.

The relief-works carried out.

Piece-rates were again left untried on these works. The wages were at first 3, 2 and 1½ annas for men, women and children, respectively, but in December they were lowered to 2, 1½ and one anna, respectively. Altogether 261 miles of roads were newly constructed in Bellary and Anantapur [1] and another 216 miles of existing roads were improved. The only work of interest done in Bellary town was the execution of part of Capt. Fischer's scheme for the improvement of its water-supply, referred to in the account of the place in Chapter XV.

[1] Separate statistics for the two districts are not available.

The figures in the margin show the average daily number of persons relieved throughout the famine in the two districts.

Cost of the famine.

Months.		On gratuitous relief.	On relief-works.
1866.			
July	...	3,613	..
August ...	...	15,955	3,090
September	.	28,693	8,263
October . .	...	32,310	9,500
November	...	19,938	11,616
December	...	15,590	17,492
1867			
January	...	10,156	19,421
February	..	6,743	18,109
March ...	. .	5,019	15,310
April ...	..	3,901	7,467.
May ...	...	3,113	4,378

The gratuitous relief cost about one lakh, but of this sum the Madras Famine Committee contributed Rs. 55,000 and nearly all the remainder was locally subscribed. The relief-works cost the State some 4½ lakhs and in the two years ending with 1866–67 remissions amounting to 2½ lakhs more than the normal were granted, so that the expenditure by the Government in the two districts was some seven lakhs of rupees. The loss to the people will never be known. The death-rate was 4 per cent. against 1·5 per cent. after the famine, but registration of deaths had only begun in the Presidency in June 1865 and the figures were probably worth little. There was, moreover, considerable mortality from cholera (in many villages the panic was so great that the corpses remained unburied) and it is not safe to assume that any increase in the deaths was due to starvation. The loss in cattle and crops was, however, undoubtedly enormous and the mortality among the former was estimated at 35,000 head worth Rs. 9½ lakhs.

It was the opinion of the Hon'ble Mr. Ellis, who, under the orders of Government, visited the district in October 1866, and of others also, that the gravity of affairs was not realised early enough and that if the action which was at length taken in August and September had been begun in May and June the people would have been saved a great deal of avoidable distress.

THE GREAT FAMINE OF 1876–78.

Ten years later came the worst affliction that the district or the Presidency has ever known, the Great Famine of 1876–78, the visitation which lasted 22 months, affected fourteen of the 21 districts of the Presidency (eight of them severely), is calculated to have caused the death of 3½ million people, and to have cost the State Rs. 630 lakhs in direct expenditure besides another 191 lakhs in loss of revenue.

Its severity in Bellary.

Excepting only Kurnool, Bellary suffered more terribly in this visitation than any other district in the Presidency.

CHAP. VIII. THE GREAT FAMINE OF 1876-78.

It has been calculated[1] that in those two years more than one-fifth of its inhabitants (330,000 souls) died of starvation or disease, and that, if the effects of the check upon reproduction which resulted are also included, the population at the census of 1881 was no less than one-fourth smaller than under normal circumstances it would have been. In Ádóni and Alúr taluks the results were even more disastrous. At the census of 1881 their population was one-third less than it had been at the census of 1871, ten years before. At the census of 1891, fourteen years after the famine, the population of the district as a whole continued to be smaller than it had been in 1871, and even by 1901 the total increase in the thirty years since 1871 had amounted to only 4 per cent. The direct outlay by the State upon the taluks which now make up the district (excluding altogether the remissions of land revenue which were necessary, the direct losses incurred by the Salt and Abkári and other departments and the decline in cultivation and revenue under all heads which followed) was at least 88 lakhs and the losses to the people were incalculable.

The beginnings of trouble.

The beginnings of this disaster date from 1874, in which year heavy rains destroyed part of the crops. In 1875 the south-west monsoon was scanty and late, prices began to rise and remissions of revenue were necessary. The north-east monsoon of that year was not sufficiently favourable to drive prices down, but, though preparations for the worst were made, it was confidently hoped that the south-west monsoon of 1876 would be a success and remove all anxiety. But the monsoon months passed by one after the other without bringing any sufficient rain and in Harpanahalli, Hadagalli and Kúdligi the price of cholam rose until it was 16 seers the rupee, or nearly double the normal rate, and relief became necessary. August and September similarly passed without bringing any good rain and in the western taluks goldsmiths and even a village reddi and all his family were found on the relief-works, though the wages were only 1½ annas for a man and one anna for a woman—much lower than they had been in previous famines.

September 1876; sudden expansion of distress.

The distress then began to spread suddenly and with great rapidity to the rest of the district. On the 22nd September the Collector (Mr. J. H. Master) reported that it was universal throughout his charge and on the 28th that it was increasing daily in nearly every taluk. Government raised to Rs. 75,000 the grants for works which had already been made to him and deputed Mr. G. Thornhill, Senior Member of the Board, to travel through

[1] Paragraph 110 of the report on the Madras Census of 1881. The figures include the taluks which now make up the Anantapur district.

the Ceded districts to see how matters lay. He corroborated the Collector's accounts of the season, but hoped that if only the coming north-east monsoon was a success the shadow would be removed.

CHAP. VIII. THE GREAT FAMINE OF 1876-78.

October; sudden rise in prices.

Prices, however, suddenly went up with a bound. On the 12th October, Mr. Master telegraphed that cholam had suddenly risen to 9 seers the rupee and rice to seven, and that the people were everywhere crowding to the works. By the 19th prices had gone up still further and in Hospet rice was 5½ seers the rupee. By the end of the month the numbers on relief had risen to 60,000, 28,000 of whom were on works in Bellary town. Tahsildars were relieved of their magisterial work by the appointment of sub-magistrates; Mr. (now Sir Frederick) Price was made additional Sub-Collector to superintend the works in Bellary town; the allotments for works were increased to Rs. 2,19,000; the rates of wages on them were enhanced to meet the rise in prices; and, in view of the great difficulty of finding suitable relief-works in a district in which there were so few tanks and channels, the Government of India were asked to sanction the undertaking of the earth-work for the extension of the railway from Bellary to Gadag in Bombay. This last request was refused.

November; great lack of food.

During November Mr. Thornhill again visited the district. Grain was pouring into Bellary at the rate of ten special trains daily, but the chief result of this was that the people were flocking into the town works because grain was cheaper there than outside, and more of it could therefore be purchased for the relief-wage. By the middle of November the numbers on these works had risen to 54,000, Mr. Price was given Mr. A. P. Agar of the Police department to assist him, and, to check the influx of relief-workers, arrangements were started for paying wages elsewhere in grain instead of in money and endeavours were made to induce merchants to form grain-caravans to supply outlying markets.

All through November rain held off and the numbers on works and gratuitous relief (though this latter was chiefly confined to the three westernmost taluks) continued to rise, and eventually the allotments were raised by another three lakhs.

December; famine inevitable.

By the end of November all hopes of a favourable monsoon were dead and the district staff settled down to fight the famine which was now inevitable. Two additional Deputy Collectors and two other officers were sent to help. The extraordinary scarcity of grain continued. The railway was hardly able to cope with the demand and orders had to be issued that the food traffic should have precedence of all other. Grain depôts were established in

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the different taluks, grain being procured (where local supplies failed) from Madras[1] through Messrs. Arbuthnot & Co., and Major F. J. Hicks was appointed Grain Transport Agent for Bellary and other districts to arrange for the prompt carting of this food to the places where it was most urgently wanted.

The numbers on relief went up by leaps and bounds. By the 1st December they had amounted to 100,000, and by the end of the month this figure had more than doubled.

Steps taken and proposed.

Government ordered (for the first time in the history of Madras famines) that a proper system of task-work should be put in force and suggested moving some of the workers across to Nellore to work on the Buckingham Canal. This plan, it may be stated at once, subsequently came hopelessly to grief, only 12,000 persons in the two districts of Bellary and Anantapur being induced to travel so far. Mr. Thornhill suggested beginning the canal from the Vallabhápuram anicut to Bellary which (under the name of the High Level Line of the Upper Bellary Project) formed one of the items of work which the Madras Irrigation Company was contemplating, and also a railway from Ádóni to Kurnool. But the Government of India set its face sternly against all such large schemes and ordered that no work which was to cost more than Rs. 30,000 should be put in hand without their sanction. One result of this was that all the enormous expenditure which was eventually incurred in the district was distributed among improvements to small tanks and the making and repair of roads and (unless it be the Bellary-Hubli railway, work on which was eventually permitted) it is not now possible to point to any notable work as the outcome of the Great Famine. In Bellary town almost the only permanent improvement carried out was the deepening of a part of the Mainwaring tank. Mr. Thornhill's proposal to pay advances to blanket-weavers to keep them engaged at their proper occupation and off the works was also negatived at this time, though subsequently sanctioned, but endeavours were made to stimulate the local demand for labour by encouraging applications for advances under the Land Improvement Loans Act.

Deputation of Sir Richard Temple.

At the end of 1876 the Governor of Madras (the Duke of Buckingham and Chandos) attended the Imperial Assemblage at Delhi at which the assumption by Queen Victoria of the title of

[1] The imports into Madras for the various affected districts were enormous. "The beach", wrote an eye-witness, "is one mass of rice bags and coolies. The rice bags are white, the coolies are black, and viewed from a height the scene reminds one of a colony of ants carrying their eggs about."

Empress of India was formally proclaimed, and while there he was consulted by the Viceroy regarding the policy to be followed in Madras in regard to the famine. One result of the deliberations was the discontinuance of the purchase of grain through Messrs. Arbuthnot and the abolition of grain wages except where no grain was purchascable on the spot. Another was the deputation of Sir Richard Temple, who had had famine experience in Bengal in 1874, to the Madras Presidency.

Some of his suggestions.

Of the hundred and odd minutes and memoranda which Sir Richard wrote in the three and a half months during which he stayed in this Presidency those which most directly affected the policy in Bellary suggested that further stringency should be used in admitting persons to works, admissions being allowed only on the certificate of an officer not below the rank of Deputy Tahsildar, and workers not in danger of starvation being turned away; that the existing wages should be reduced by one-fourth all round; that the works should be limited to certain lines of road already in hand and some 150 large irrigation works each capable of employing 500 persons; that the Bellary-Hubli railway should be begun; that officers of the army should be engaged to assist the civil staff in organising relief and that a special European officer should be deputed to inspect the relief operations in the western taluks; that advances should be made to weavers to enable them to work at their trade; and that special steps should be taken to care for children and the aged and infirm.

The action taken.

In accordance with his suggestions, wages on works were lowered between the 15th and 20th February to the following rates :—

For a man,	the value of 1 lb. of grain	+ 1 anna.
,, a woman.	do.	+ ½ anna.
,, a child.	do.	+ ¼ anna.

On works not under D.P.W. supervision the above additions in money were reduced by one half. The Government of India in February 1877 moreover sanctioned the beginning of the Bellary-Hubli railway; three military officers, Colonel Howey, Captain W. Hamilton and Lieutenant Wilson—and later Lieutenant J. Haddock and three Bengal Civilians, Messrs. W. A. Howe, H. M. Kisch and W. B. Oldham—were deputed to the district; a special officer was sent to Ádóni, where weavers were numerous, to superintend the grant of advances to them; and relief-camps for the helpless were extended, that in Bellary town being supervised by a local committee of which M.R.Ry. Sabhápati Mudaliyár and Mr. Harvey were prominent members.

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Increasing intensity of the famine.

The gradually increasing intensity of the famine from this time forth is graphically shown in the subjoined statement[1] giving the numbers on works and gratuitous relief and the prices of the staple food-grains in each month from December 1876 to September 1878:—

Month and year.	Average number of people relieved during each month of the famine of 1876–78.			Total per cent. of population in 1871.	Average price in seers per rupee of—	
	On works.	Gratuitously.	Total.		Cholam.	Rice (2nd sort).
December 1876 ..	184,605	8,473	192,078	21·17	7·4	7·2
1877.						
January ...	217,986	8,979	226,965	24·89	7·7	7·2
February ..	226,106	7,916	234,022	25·67	8·1	7·5
March ...	168,261	22,691	190,952	20·94	8·8	7·7
April	163,697	53,813	217,510	23·86	8·3	8·7
May	181,652	74,578	256,230	28·10	7·5	7·2
June ..	213,285	106,948	320,233	35·12	6·5	6·5
July	231,196	114,707	345,903	37·94	5·8	5·3
August	324,506	140,408	464,914	50·99	5·6	5·5
September ...	106,236	179,955	286,191	31·39	6·1	5·5
October ...	56,122	177,498	233,620	25·62	8·7	6·6
November ...	20,604	88,530	109,134	12·00	11·0	8·2
December	6,631	20,465	27,096	2·97	11·4	7·7
1878.						
January ...	3,395	6,381	9,776	1·07	11·4	8·2
February ...	3,184	4,813	7,997	0·88	11·2	8·0
March	4,362	3,767	8,128	0·89	10·8	7·6
April ...	4,207	3,720	7,927	0·87	10·7	7·5
May ..	7,369	6,016	13,385	1·47	9·0	7·5
June ...	11,405	7,479	18,884	2·07	8·5	7·5
July ...	17,071	7,721	24,792	2·72	8·7	7·4
August ...	20,529	6,697	27,226	2·99	9·2	7·8
September ..	16,855	7,352	24,207	2·65	10·0	8·1
Average over 22 months.	99,521	48,132	147,653	16·19	8·8	7·3

As the months passed by, new difficulties continually arose. Cattle for grain transport became scarcer and scarcer and, in the absence of fodder, endeavours were made to keep them alive by feeding them partly on prickly-pear from which the thorns had been picked out; the works in the district were flooded with immigrants from Mysore and the Nizam's country; cholera raged at several of them, the road at Chinnatumbalam, for example, having on one occasion "almost the appearance of a battle-field, its sides being strewn with the dead and dying"; house-to-house visitations were found necessary to prevent people starving in their villages; caste prejudices with regard to cooking had to be con-

[1] Taken from the *Statistical Atlas*, p. 140.

sidered in the relief-camps or the food was refused; cloths had to be provided for the large numbers who came nearly naked to the works; and the desertion of wives by their husbands, and children by their parents, had to be checked. Sir Richard's rule requiring the dismissal of relief-workers who were not in danger of starvation was found to result in their rapid deterioration in health and speedy qualification for re-admission, and a keen controversy began between him and Dr. Cornish, the Madras Sanitary Commissioner, regarding the adequacy of the reduced wages to support life, which after much discussion ended in their partial enhancement.

June 1877; the monsoon again fails.

As the time approached when the south-west monsoon of 1877 might be expected, hope began to revive. In the first two weeks of June good rain (the first for seven months) fell in most of the taluks and though prices were higher than ever (probably owing to the demand for seed-grain) it was thought that the beginning of the end had come at last. But once more disappointment followed. In the last part of the month the rains held off everywhere except in Harpanahalli taluk and the numbers on relief went up until they exceeded all previous figures.

July; difficulties further increase.

July went by without sufficient rain and the intensity of the distress still further deepened. Parents were reported to have sold their children for food; people flocked across the Tungabhadra to the Ádóni works at the rate of 1,000 a day, in spite of all efforts to discourage them; in some of the camps the Superintendents had the greatest difficulty in procuring grain of any kind; prices went up in places to 4½ seers the rupee for both rice and cholam; and owing to the impossibility of getting any green food or any good water sickness spread through many of the relief-works. In Hadagalli and Harpanahalli there had been some rain and some little harvest was expected but even there the men on the works were rapidly declining in physique and some were reported to have sold their huts, their blankets and everything else they owned to get food, and to be left with hunger as their sole possession.

August; the climax reached.

In August the Viceroy came to the Madras Presidency and with the Governor visited Bellary. A result of his tour was that from thenceforth the Duke controlled all famine matters himself, without the intervention of the usual channels of communication. A definite policy was also laid down regarding the manner in which the different classes of the needy should be treated and the system under which works should be organised and controlled. August was the worst of all the terrible months of the famine. The numbers of those on gratuitous relief in Bellary district ran up to 140,000 and of those on works to 325,000, the total of these

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two amounting to no less than one-half of the whole population according to the census of 1871.

September, rain falls.

It was the darkest hour before the dawn, for in the next month heavy rain was at last and at length received. In the district as a whole 6¾ inches fell in September, and in October another eight inches. The streams were in flood, the works were damaged by the rain, and in one of the camps a violent hurricane blew down the sheds and killed some of their inmates. The crisis was past, but though the numbers on works at once declined, prices continued to be high and the totals of those on gratuitous relief reached in these two months the highest figures which had ever been touched. It was not until November that prices eased to any considerable extent, and from thenceforth the numbers on relief rapidly declined.

End of the distress.

At the end of January 1878 most of the famine works in the district were closed, but some of them continued open throughout the whole of that year and it was not until December that, with the exception of the Bellary-Hubli railway, they were finally stopped.

Cost of the famine.

As has been already stated, the famine is calculated to have cost the lives of one-fifth of the population of the district and at least 88 lakhs of direct expenditure by the State. In 1885 Mr. Galton, the then Collector of the district, furnished Government with the details of this outlay which are exhibited in the following statement[1]:—

Taluk.	Amount expended from the commencement of distress up to 28th December 1878 on—					Establishment (including charges in Anantapur district).	Total.
	Relief works	Gratuitous relief	Land improvement advances	Advances to weavers	Advances for seed-grain.		
	RS.	RS.	RS.	RS.	RS.	RS.	RS.
Adoni	19,06,447	4,25,780	27,425	1,60,407	14,952		
Alur	7,80,500	1,97,377	2,500				
Bellary	16,98,822	3,20,010	45,290	1,711	21,098		
Hadagalli	6,00,980	1,55,701	31,471	3,059	11,012		
Harpanahalli	2,92,304	2,10,343	62,447		34,331		
Hospet	6,10,522	1,28,815	11,286	17,211	6,463		
Kudligi	4,11,226	2,92,588	11,705	15,189	121		
Rayadrug	5,40,968	1,77,819	21,650	1,317	5,000		
Total	66,81,783	18,54,231	2,31,711	1,98,914	94,620	5,70,829	90,50,000

The cost of establishment in Bellary and Anantapur cannot now be separately ascertained, but if half the total is debited to Bellary and the various advances are neglected the total expenditure will be seen to exceed 88 lakhs.

[1] See his letter in G.O., No. 1327, Rev., dated 30th November 1885.

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Mr. Galton added that apart from the expenditure *directly* incurred during the famine on relief the land revenue in the eight years including and following the famine had been 32 lakhs less than in the eight years preceding it, and had remained stationary instead of, as before, progressive. Under Abkári there was also a loss of 4½ lakhs by re-sale of farms and remissions, and other branches of revenue must have suffered in the same way. No exact particulars are now available, but it will clearly be within the mark to say that in this district alone the famine cost the State Rs. 125 lakhs, while the cost to the people was of course incalculably heavier.

SCARCITY OF 1884–85.

The famine of 1876–78 put all subsequent, as it did all previous, afflictions in the shade, but in the quarter of a century which has since elapsed two more scarcities and two more famines have visited this distressful district.

The scarcity of 1884–85 was the first of these. Three out of the four preceding seasons had been unfavourable and in 1884, owing to deficient rain, the *mungári* harvest on the red soils had been small and the *hingári* crops in the black soil taluks had failed almost everywhere. From March 1885 to June of the same year a considerable number of people were employed on the earthwork of the Guntakal-Hindupur railway. The total amount spent on this up to September 1885, when heavy rain removed all further anxiety, was Rs. 2·80 lakhs, and remissions amounting to 6½ lakhs had to be granted.

FAMINE OF 1891–92.

In 1891–92 famine again visited the same districts which had suffered most in 1877, and, as before, Bellary was more severely attacked than any area except Kurnool. Judged by the numbers on relief, the distress was worst in Alúr taluk, bad in Ádóni and Bellary, less severe in Hospet and Rayadrug and hardly felt in the three south-western taluks.

The north-east monsoon of 1890 had failed in most of the southern and central districts of the Presidency, but in Bellary the rainfall was sufficient and, thinking that they were safe, the ryots exported large quantities of grain to their afflicted neighbours. But in 1891 they themselves suffered from want of rain—both monsoons failing and the fall from April to October being only 9·39 inches against an average of twenty-one. The extent cultivated in 1891–92 with dry crops was between one-fifth and one-fourth less than the average and on nearly one-fifth of this reduced area the crops withered totally. Prices consequently rose almost as suddenly as they had done in 1876, and by December 1891 cholam was selling in Ádóni, Alúr, Bellary and Rayadrug at between 13 and 14 seers the rupee, or more than double the average rates. Part of this rapid rise is thought to have been due to the superstitious

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terror caused in the minds of the people by the remembrance that the coming Hindu cyclic year bore the ominous name of Nandana, which ever since the famine of 1832–33 had been a household word throughout the Ceded districts. Relief-works were started in December 1891. The course of events thereafter is shown by the figures below :—

Month and year.	Average number of people relieved during each month of the famine of 1891-92.			Total per cent. of population in 1891.	Average price in seers per rupee of—	
	On works.	Gratuitously.	Total.		Cholam.	Rice (2nd sort).
1891.						
December ..	1,839	..	1,839	0·30	14·2	8·1
1892.						
January .	5,586	...	5,586	0·90	14·4	8·7
February .	6,085	...	6,085	0·97	15·3	9·0
March	7,297	37	7,334	1·18	15·2	9·1
April	9,138	29	9,167	1·48	15·3	8·9
May	12,806	29	12,835	2·07	15·3	9·0
June ...	18,010	42	18,052	2·91	14·9	9·0
July	10,730	45	10,775	1·74	16·3	9·8
August ...	5,429	31	5,460	0·88	19·2	9·8
September ..	601	..	601	0·10	22·9	11·0
Average over 10 months.	7,747	21	7,768	1·25	16·3	9·2

Heavy rain fell in June and more in the three months following and thereafter all anxiety rapidly passed away.

Cattle mortality heavy.

Apparently little or no human mortality occurred, except from cholera, but the loss of cattle was very great. In some taluks one-fourth and even one-third of the breeding and young stock died and there was a general loss of 8 per cent. of the tilling cattle. The grass on the Sandur hills saved many lives and was carted to the four western taluks and Bellary and Rayadrug in large quantities and to a less extent to Alúr and Ádóni. Great efforts were made to induce the ryots to try prickly-pear as fodder, but they usually declared that it gave the cattle liver-complaint.

Cost to the State.

The total cost of the relief-works was some two lakhs *; gratuitous relief came to only Rs. 800. Remissions, however, amounted to Rs. 6,92,000. The total cost to the State was thus about nine lakhs.

	RS.
* Roads	1,66,596
Irrigation works	19,457
Establishment	15,497
Total ...	2,01,550

Between October 1891 and September 1892, 2½ lakhs were disbursed as advances under the Land Improvement Loans Act and Rs. 44,000 for the purchase of fodder, cattle and seed-grain.

FAMINE OF 1896-97.

In 1896 and 1897 yet another famine visited Bellary. Distress was general throughout a great part of India, but in Madras the only districts attacked were those in the Northern Circars and the Deccan. Among these latter the area affected in Bellary was proportionately larger than in any of the others except Anantapur and amounted to over two-thirds of its total extent, including all parts of it except the Rayadrug and Harpanahalli taluks and part of Hadagalli. It was the same old story of deficient rains. The south-west monsoon of 1896 failed, and so did the north-east monsoon of the same year and the south-west monsoon of the next.

The dry land sowings in 1896–97 were 200,000 acres below the average, and of the area of crops harvested up to the end of November 1896 over a third gave no outturn at all, more than another third only a quarter crop, and nearly another fourth only a half crop. The harvest in the next four months was even worse, 70 per cent. of the area reaped giving either no crop at all or less than a quarter of the normal.

The price of cholam rose sharply in October 1896 and was above the scarcity rate in November. Relief became necessary in the latter month and the numbers on the works grew steadily larger until September 1897, when good rain at last arrived.

Numbers relieved and prices.

The average numbers on relief in the district and the average price of cholam in each month up to November 1897 are shown below :—

Month and year.	Average number of people relieved during each month of the famine of 1896-97.				Total per cent. of the population in 1891.	Average price in seers per rupee of cholam.
	On relief works.	Weavers.	On gratuitous relief.	Total.		
1896.						
November ..	10,603	133	737	11,473	1·30	12·1
December ..	13,838	200	454	14,492	1·65	13·5
1897.						
January	16,881	123	1,298	18,302	2·08	14·3
February	29,918	129	2,157	32,204	3·66	13·4
March . ..	38,386	132	2,001	40,519	4·60	12·8
April	54,171	188	3,992	58,351	6·62	12·0
May	80,542	575	9,644	90,761	10·30	12·0
June	97,165	687	20,266	118,118	13·41	11·5
July	134,540	1,405	26,138	162,083	18·40	9·7
August	148,730	4,201	26,868	179,799	20·41	9·2
September ...	90,101	2,220	22,605	114,926	13·05	11·4
October	17,884	578	10,533	28,995	3·29	14·0
November ..	...	..	709	709	0·08	15·3
Average over 13 months.	56,366	813	9,800	66,979	7·60	12·4

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The numbers on relief were, as usual, enhanced by immigrants from Haidarabad, and it was calculated that at one time these outsiders amounted to 10,000 persons. The previous normal price of cholam had been 30 seers the rupee and it will be seen that in some months it was 300 per cent. dearer than the normal.

Weavers were relieved by making them advances of material and taking over the fabrics woven therefrom at rates which left the workers sufficient for their maintenance for the time spent in weaving. A Deputy Tahsildar was appointed to superintend operations and a special Deputy Collector was in charge of this form of relief in the four Deccan districts.

Mortality among cattle.

Human mortality from starvation was apparently unknown, but the cattle as usual suffered severely. Though in May 1897 all the forests of the district were thrown open to free grazing, a measure which was calculated to have benefited 60,000 head, the cattle census of 1897 showed 97,000 head of cattle and 61,000 sheep and goats less than that of 1895.

Private charity and loans by Government.

From the Indian Famine Charitable Relief Fund, 3½ lakhs were received for expenditure in the district and nearly all of this sum was devoted to setting up afresh those who had suffered most severely by the distress. The Rája of Sandur and a lady of the Kómati caste named Paramma, residing in Bellary, were conspicuous for their charity during the famine.

The amounts advanced by Government under the Loans Acts were as shown below :—

	RS.
Land Improvement Loans Act—	
For construction or repair of wells ..	36,194
For other land improvements	3,36,328
Agriculturists' Loans Act—	
For purchase of fodder	2,82,059
For purchase of cattle and seed-grain. ..	17,657
For other purposes	73,588
Total ..	7,45,826

Cost to the State.

The loss to the State from remissions of land revenue was Rs 7,18,000 and from the decline in the Forest receipts, due to permitting grazing free, another Rs. 42,000; or altogether Rs. 7,60,000. The direct expenditure amounted altogether to 29 lakhs, of which 2·6 went in gratuitous relief and 22·8 in wages on the works. Nearly all these works consisted of making or repairing roads. The total cost to the State was thus some 36¼ lakhs.

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FAMINE OF 1896–97.

The famine was undoubtedly the severest which had visited the district since 1878, but warning had been taken from the results of the unpreparedness of 1876, the methods of fighting scarcity had been enormously improved, and owing to the great (some folk said excessive) liberality with which the people were treated the distress left few permanent traces behind it.[1]

SCARCITY OF 1900.

The last bad season on record was that of 1900, but Bellary was but slightly affected, small works being opened in only one part of it, the Yemmiganûru firka of Ádóni taluk, and the expenditure being only Rs. 6,500.

SUMMARY.

To sum up then, in the century during which the district has been a British possession, in addition to the numerous seasons in which things have been bad, but not bad enough to warrant State relief, there have been scarcities in 1802–04, 1805–07, 1824, 1884–85 and 1900, and famines in 1833, 1854, 1866, 1876–78, 1891–92 and 1896–97. As has been truly said, "the unfortunate ryot has hardly emerged from one famine before he is submerged under another."

Details of the sums which the earlier of these visitations cost the State are not available, but as far as can be ascertained the total bill for direct expenditure and loss of revenue due to famine in this one district even in the last half century amounts roughly to no less a sum than Rs. 196 lakhs as given in the margin.[2] The loss to the ryots will never be known but was, of course, quite incalculably larger.

	On relief.	Loss of revenue.
	LAKHS.	LAKHS.
1854 ...	8	4¾
1866	2¼	1¼
1876-8	88	37
1884-5	2¾	6¼
1891-2	2	7
1896-7	29	7½
Total ...	132	64

FLOODS.

While the worst sufferings of Bellary have been those caused by deficiencies in the monsoons, there have been several occasions when on the other hand excessive rainfall has brought about disaster.

The disaster of 1804.

The first serious floods after the district was ceded to the Company were those of October 1804. Writing to the Board on the 4th November of that year, Munro said—

"In consequence of a torrent of rain between the 12th and 15th of last month, during which all the rivers and nullas rose to a height never before remembered, the greater part of the tanks have been destroyed over every part of the country from Harpanahalli to

[1] Paragraphs 122 and 310 of the report of the Famine Commission of 1898.

[2] For the famines of 1854 and 1866 separate particulars for the taluks which now make up Anantapur district are not available. Against these, therefore, one-half of the total cost in the old Bellary district as a whole has been entered.

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Chitvel[1] . . . . The nullas cut from rivers[2] have been buried in sand and in many places so deep that it is difficult to discover their former channels, and many villages have been swept away with all the property they contained and in several instances with a considerable number of their inhabitants."

In May of the next year he sent some details of the damage done. In the four Ceded districts four dams, 752 tanks, 260 "nullas" and 855 wells had been either destroyed or greatly injured, and, although only such of them had been restored as possessed sufficient ayacut to repay the outlay in four years, as much as 6¼ lakhs of rupees had been spent in repairing the damage they had sustained.

Storm of 1817.

Thirteen years later, on the 19th October 1817, the monsoon again set in with great violence. Writing in the following June, the Collector reported that 117 tanks, 58 channels and 312 wells in Bellary and Anantapur had been either breached or seriously injured. Nearly a lakh of rupees was spent in repairing the damage and two lakhs more were granted in remissions. Moreover the rain continued to fall for weeks without intermission and consequently hardly any cholam could be sown; and what little was put down was drowned by a return of very wet weather in November, so that the whole of the country usually grown with this crop presented "one uniform picture of desolation."

The Tungabhadra in flood, 1825.

In August 1825 the Tungabhadra rose to a great height and the cultivation along its banks was damaged, while several of the anicuts across it were "most materially injured."

Great storm of 1851.

For a quarter of a century thereafter no more floods happened, but in May 1851 there occurred perhaps the most disastrous storm that Bellary has ever known. On the afternoon of the 5th May heavy rain began to fall and it continued without intermission all that day and the next and the day after that as well. The storm entered the district at the Hospet taluk and swept from north-west to south-east across a tract of country about 50 miles in breadth. The Collector wrote that "the damage done was excessive. Houses have been washed down everywhere. Cattle in hundreds and even thousands have perished in the rain." The roads which lay in the track of the storm were rendered impassable and 253 tanks within its influence in Bellary and Anantapur, having an ayacut assessed at 2½ lakhs of rupees, were more or less seriously injured. Channels were swept away or obliterated, much land was ruined by the sand which was deposited on it, the anicut across the Tungabhadra at Rámpuram was damaged, the tanks at Daróji and Hanishi and the Nallacheruvu in Bellary town were

[1] Near the eastern frontier of Cuddapah district.

[2] That is, the river irrigation channels.

breached, the town of Gúliam on the bank of the Hagari in Alúr, which was formerly the head-quarters of a taluk, was swept away, and many lives were lost. In Anantapur district the destruction was apparently even greater than in Bellary.

Details of the damage done to the Daróji tank and village will be found in the account of that place in Chapter XV. The Bellary tank luckily breached at the southern end, or much of Brucepettah would have been swept away. Even as it was, several people were drowned in the town

The estimates for the necessary repairs amounted to three lakhs and, as before, it was directed that only those works should be put in order which would cost less than four years' revenue to restore. An exception to this rule was, however, made in the case of the big tank at Daróji.[1]

Inundation from the Tungabhadra, 1882.

With the exception of an unusual rise in the Tungabhadra in July 1882, which flooded 28 villages in the Harpanahalli, Hadagalli and Hospet taluks, the district has been free from serious inundations for the last half century.

Earthquake of 1843.

Bellary seems to have experienced only one earthquake and this occurred at about 4-45 A.M. on Saturday, April 1st, 1843.[2] The ascertained limits of the shock were Sholápur on the north and west, Kurnool on the east and Harihar on the south; it travelled in a direction generally from south-west to north-east; and its intensity was apparently greatest at Bellary. A Bellary correspondent wrote to the *Madras Spectator* that a rumbling noise was heard there which became louder and louder until it resembled thunder and that with it came an undulating motion of the earth "which increased in intensity until the whole cantonment shook." His bed trembled until he felt almost giddy and then the noise gradually decreased and the agitation subsided. The previous night had been very stormy until about 4 A.M., when it suddenly became oppressively hot and still. Coinciding closely as it did with the first appearance of the famous comet of 1843 the earthquake seems to have filled the minds of the natives with all sorts of wild apprehensions.

[1] Report on Important Public Works for 1851, p. 15.

[2] The particulars following are taken from J.A.S.B., xiv, 610, ff.

CHAPTER IX.

PUBLIC HEALTH.

GENERAL HEALTH — Malaria — Cholera — Small-pox — Plague — Ophthalmia — Guinea-worm. VITAL STATISTICS — Vaccination — Sanitation. MEDICAL INSTITUTIONS — In Bellary town - Elsewhere — Gosha Hospitals.

CHAP. IX. GENERAL HEALTH.

LIKE most dry areas, the district is on the whole a healthy one. Though its temperature is high in the three hottest months[1] it enjoys a pleasant cold weather and the climate of the south-western taluks resembles that of the Mysore plateau adjoining them.

Malaria.

Malaria is prevalent in parts of Kúdligi, though less so than formerly, and is endemic in the areas where there is much wet cultivation, such as the land under the big tank at Kanékallu in Rayadrug taluk and that irrigated round about Hospet, Kampli and Siruguppa by the channels from the Tungabhadra. Some of the villages near Hospet have been almost deserted in consequence of its virulence in them.

Cholera.

Cholera is common, though it no longer commits the havoc it did in days gone by. The great temple festivals, such as that at Hampi, which used to form a nucleus for its spread are now much more carefully supervised than formerly. In only five years in the last twenty has it caused more than one hundred deaths in Bellary town and in only four years in the same period a similar mortality in Ádóni. In the famine of 1876–78 it killed 950 persons in the former place and 1,100 in the latter and in the famine-camps and relief-works its victims numbered thousands. Every now and again, however, it breaks out with almost all its old virulence. For several years the number of deaths due to it will be small and then will follow a period of heavy mortality. Contagious diseases have every opportunity of spreading in the Bellary villages. In the old days they were unsafe unless fortified and the habit of crowding the houses into a small area which this necessity induced persists even now. Contagion spreads rapidly through such closely-packed dwellings.

Small-pox.

Years of continuous vaccination have also reduced the opportunities which small-pox used to enjoy but, like cholera, the disease occasionally breaks out with something of its old severity and makes the most of the advantages placed in its way by the

[1] See Chapter I (p. 12) for particulars.

over-crowding of the villages and the popular superstition that it is a manifestation of the wrath of the goddess Máriamma which it is useless to resist.

Plague. Plague appeared in Alúr in 1898 and in Hospet in 1899. In October 1901 it attacked Bellary town and in the following months visited many villages in Bellary, Hospet and Rayadrug taluks. In both Bellary and Hospet towns it was originally imported from the Bombay Presidency and Mysore. Between October 1901 and May 1902 the deaths in the district due to plague numbered over 5,000, of which 2,200 occurred in Bellary town and cantonment and 830 in Hospet union. Of those who died in Bellary, as many as 1,500 belonged to Bruce-pettah and 750 were Muhammadans. Some two-thirds of the people of the town fled from it to escape infection.

In 1902 the disease recurred with even more severity. No taluk escaped and 236 villages were infected. Thanks to timely evacuation, Bellary town suffered less than before, the deaths numbering only 120, but 890 people died in Ádóni town and 6,300 in the district as a whole. The taluks which fared worst were Ádóni (2,300 deaths), Bellary (1,250) and Hospet (1,240) and Hospet town was never entirely free from the disease throughout the whole of 1903.

Ophthalmia. Ophthalmia is common in the district, owing probably to the glare occasioned by the dryness of the country, its treelessness, and the frequency throughout it of bare rocks and roads metalled with white granite.

Guinea-worm. *Guinea-worm prevails in many places. It is perhaps com*monest in the western taluks, but official statistics contain little precise information regarding it as those attacked by it usually treat themselves instead of going to the hospitals and dispensaries.

VITAL STATISTICS. Statistics of the causes of death in recent years will be found in the separate Appendix to this Gazetteer, but diseases other than the well-known and easily recognised cholera, small-pox and plague are too apt to be lumped together under the conveniently vague headings of "fevers" or "other causes" and the figures cannot claim scientific accuracy.

The Appendix also contains statistics of the births and deaths in recent years. But the registration of these events is compulsory only in the two municipalities of Bellary and Ádóni and the towns given in the margin and the figures are of insufficient accuracy to be of use except in comparing one year with another.

Alúr.	Kúdligi.
Hadagalli.	Rayadrug.
Harpanahalli.	Siruguppa.
Hospet.	Yemmiganúru.

CHAP. IX. VITAL STATISTICS. — Vaccination.

Vaccination is compulsory only in the two municipalities. In these it is organised by the municipal councils and in rural areas by the local boards. The lines of procedure are the same as are usual elsewhere. Statistics will be found in the Appendix.

Sanitation.

Outside the municipalities and the unions sanitary efforts are almost a negative quantity. Within them much money is spent in the usual manner on removing night-soil and other refuse and in providing and protecting sources of water-supply. Some account of the water-supply of Bellary and Ádóni towns will be found in the accounts of those places in Chapter XV.

MEDICAL INSTITUTIONS.

The medical institutions in the district comprise seven hospitals and eleven dispensaries.

In Bellary town.

In Bellary town there are the Sabhápati Mudaliyár hospital and two branch dispensaries in Bruce-pettah and Cowl bazaar, all of which are maintained by the municipal council. The first of these was opened on 1st May 1842 and was originally supported largely by voluntary subscriptions. In 1871 it was transferred to the care of the council. In 1885 it was moved to its present home, an excellent building presented to the municipality by M.R.Ry. A. Sabhápati Mudaliyár, for many years a prominent citizen of Bellary. It has a small endowment of Rs. 2,500. The Bruce-pettah dispensary is located in a building originally erected by Mr. Peter Bruce when Judge of Bellary. It is known to the natives as Chendamma Mahál, after a Bráhman lady who was well-known in the station in the early years of the last century.

Elsewhere.

In Ádóni there is a municipal hospital founded in 1867, and the local boards keep up hospitals at Alúr (opened in 1876), Harpanahalli (1875), Hospet (1867), Rayadrug (1883) and Yemmiganúru (1886) and dispensaries at Hadagalli (1884), Holalagondi (1891), Kampli (1883), Kanékallu (1885), Kosgi (1893), Kúdligi (1882), Kurugódu (1889) and Siruguppa (1884). It will be noticed that a large proportion of these have been founded since the passing of the Local Boards Act of 1884. There is also a dispensary at Sandur, which was opened in 1881 and is maintained from the funds of that State. Statistics of the attendance at, and expenditure on, these institutions will be found in the separate Appendix.

Gosha Hospitals.

Hospitals for gosha women, erected from public subscriptions from the women of the district towards a Women's Victoria Memorial, will be shortly opened in Bellary, Ádóni and Hospet. They owe their foundation mainly to the energies of Mrs. R. C. C. Carr.

CHAPTER X.

EDUCATION.

Census Statistics—Education rare—The languages best known—Education by religions—Education by taluks—Educational Institutions—The Wardlaw College—Upper Secondary schools—Lower Secondary schools—Schools for girls—Other schools.

CHAP. X
Census Statistics.

According to the statistics of the last census, an abstract of some of which will be found in the separate Appendix to this Gazetteer, Bellary is backward educationally, though slightly less behindhand than its neighbours the other Ceded districts.

Education rare.

Between four and five in every hundred of its people can read and write, but the large majority of these are found among its male population and in the education of its girls it is inferior to every district in the Presidency except the jungly Agencies of Ganjám and Vizagapatam.

Languages best known.

The people who can read and write are usually best acquainted with Canarese, and less than a third of them know Telugu.

Education by religions.

Among Musalmans the proportion of those who can read and write is slightly higher than among Hindus. Christians are, as usual, better educated than either, but in Bellary their predominance is partly due to the unusually large number of Europeans and Eurasians who reside in the district head-quarters.

Education by taluks.

Of the various taluks, Bellary naturally contains the largest percentage of literate persons, while Ádóni, Alúr and Rayadrug, in this order, bring up the rear.

The district is also ranked by the Educational Department among the backward areas of the Presidency. Less than one-tenth of the children attending its schools are in classes above the lower primary.

Educational Institutions.
The Wardlaw College.

The chief educational institution in it is the Wardlaw College at Bellary, a second-grade institution maintained by the London Mission aided by grants. It is the only college in all the Ceded districts and is the development of a school founded in 1846 by the Rev. J. S. Wardlaw, D.D., of the London Mission. A Matriculation class was opened about 1867 and an F.A. class in 1869. It was affiliated in 1891 and under its present principal, M.R.Ry. J. P. Cotilingam, has made much progress.

CHAP. X. EDUCATIONAL INSTITUTIONS.

Upper Secondary schools.

There are three upper secondary schools in the district—one in Bellary maintained by the municipality, another in Harpanahalli kept up by the taluk board, and the school department of the Wardlaw College. The first of these originated in the "Provincial School" which was opened in 1855. It subsequently grew into a college. In 1885 the college department was abolished and the school was placed under municipal management.

Lower Secondary schools.

The lower secondary schools include that at Hospet kept up by the taluk board, the Jubilee school at Sandur, the St. Joseph's school of the Roman Catholic Mission at Bellary, which is intended chiefly for destitute boys of European descent and has a boarding-house for its pupils, and the Protestant Orphanage in the same town under the management of the Chaplain.

Schools for girls.

The institutions intended for girls include the St. Philomena's upper secondary school at Bellary, which is maintained by the Nuns of the Good Shepherd for European and Eurasian girls and has an orphanage attached to it; the Government lower secondary school for Hindu girls at Ádóni; and two aided lower secondary schools at Bellary managed respectively by the native Nuns of St. Francis Xavier and the London Mission.

Statistics of these institutions and of the primary schools of the various classes will be found in the separate Appendix.

Other schools.

There is also a training school for masters in Bellary, for which a new building is now in course of erection, and a local board sessional school. The former was established by the district board in 1879 and was taken over by Government in 1892.

There are no real technical or industrial schools or classes in any part of the district, but the girls in St. Philomena's school are taught music and drawing and there is a drawing class in the training school.

CHAPTER XI.

LAND REVENUE ADMINISTRATION.

REVENUE HISTORY: Inseparable from that of the other Ceded districts—Native revenue systems—Under Vijayanagar—Under Bijápur—Under Aurangzeb—Under the Maráthas—Under Haidar Ali—Under Tipu Sultan—Under the Nizam—In the Ádóni Jaghir—Misgovernment there—Munro's estimate of the possible revenue—The standard expected—Turbulence of the country—The village settlement of 1800-01—Ryotwari settlement of 1801-02—Munro's survey and settlement—His money rates—Method of fixing assessment—Ryotwari settlements from 1802-03 to 1808-09—Other revenue in those days—Other revenue practices—Triennial leases proposed—Munro's views upon them—He proposes reductions in his assessment—Triennial lease resolved upon—Munro goes Home, 1807—Ryots' affection for him—Result of triennial lease, 1809-11—A decennial lease ordered—The results, 1812-22—Reversion to a ryotwari settlement. 1818—Reductions in assessment ordered, 1820—But not fully carried out—Reductions and other changes, 1824—Slow progress of the district—Further reductions, 1859—The district recovers, 1859-76—Effect of famine of 1876-78—Bellary district constituted, 1882. SURVEY AND SETTLEMENT OF 1896—Mr. Cox's scheme—Mr. Wilson's scheme—Mr. Cox's revised scheme—Principles followed—The rates prescribed. INAMS: Their large extent—Munro's policy regarding them—Their nature—Enquiry regarding them—Restrictions on their cultivation—The *appanam* system—The *inam taffrik*. VILLAGE ESTABLISHMENTS. Former emoluments and customs—Their revision. EXISTING DIVISIONAL CHARGES.

CHAP. XI. REVENUE HISTORY.

Inseparable from that of the other Ceded districts.

As has already been seen in Chapter II above (p. 46), the "Ceded districts" were handed over to the Company in 1800 and Sir Thomas (then Major) Munro was appointed their first 'Principal Collector.' Under him were four 'Subordinate' or 'Division' Collectors and the direct charge of the new territory was divided among these five officers, Munro retaining the ultimate control over the whole of it. Munro's division included the present district of Anantapur and the Rayadrug taluk of Bellary; William Thackeray, one of the Sub-Collectors, took the then taluks of Ádóni, Nágaladinne (amalgamated with Ádóni in 1810), Gúliam (called Alúr from 1805) and Panchapálaiyam (transferred in 1858 to Kurnool); and James Cochrane, another Sub-Collector, held charge of the taluks of Bellary, Kampli (called Hospet from 1851), Hadagalli, Harpanahalli and Kúdligi.

In 1807 Munro went Home on leave and the next year the Ceded districts were split up into two separate Collectorates. One of these comprised the present districts of Bellary and Anantapur and together they continued to form one charge for the next 75 years until early in 1882,[1] when the taluks which now make up Anantapur were constituted a separate district.

[1] G.O., No. 1776, Public, dated 28th December 1881.

CHAP. XI. REVENUE HISTORY.

Owing to these changes the revenue history of Bellary is bound up with that of the other Ceded districts and of Anantapur and it has consequently not been always possible to give in the following pages separate facts and figures for the district as it stands to-day.

Native revenue systems.

Munro took over charge at the end of 1800. In his letter to the Board of Revenue of 12th August 1801 he summarised as follows[1] the revenue systems of the native governments which had preceded him, if systems they could be called, and gave his opinion regarding the amount which his charge might be expected to contribute to the exchequer :—

"The land seems at all times to have been regarded as the property of the State.[2] No traces can be discovered of its ever having been that of the cultivators or renters. The inam sanads of the Vijayanagar Rayels as well as those of more ancient princes universally grant the soil as well as the rent, a convincing proof that it was considered to belong to the sovereign.

Under Vijayanagar.

"Nothing is now known of the revenue under the Vijayanagar government. Tradition says it was paid in kind in the proportion of half the produce, and that this half was commuted for money at a price unfavourable to the cultivator; a circumstance which must have been an insurmountable bar not only to the establishment of private property, but also to every kind of agricultural improvement.

Under Bijápur.

"Though there is no direct evidence on the subject (of the revenue under the Bijápur government), both because authentic documents are altogether wanting, and because it was impossible that the rental could be fixed when it was regulated by the continually varying produce of the crop, yet there is every reason to believe that it exceeded Controy Pagodas[3] 24,84,188, which was the 'Kamil' assessment fixed a few years after the subversion of the (Vijayanagar) empire by the Muhammadan conquerors. It is impossible that such an event effected by the invader at the head of an army of horse could have been accomplished without a great destruction of the inhabitants and their property; and if the country could pay such a sum to the conquerors, it must have yielded a much larger revenue in the peaceful days which had preceded the invasion.

[1] Quoted from the first edition of this Gazetteer.

[2] William Thackeray in a report dated 8th September 1807, speaking of the people of the Ceded districts, remarked, "So far from having any property in the soil like the landholders of Canara and Malabar they were seldom even fixed farmers, but ran about from farm to farm, from village to village, just as they could get the best terms."

[3] Controy or Canteroy (properly Kanthiráya) pagodas were so called after the Mysore king Kanthirava Narasa Rája (1638-59), who was the first of his line to establish a mint. Six of them were held to be equal to five star pagodas and a star pagoda was equivalent to Rs. 3-8-0. So a Kanthiráya pagoda was worth Rs. 2-14-8.

"The 'Kamil' in Raidrug, Harpanahalli and some other of the western taluks which were reduced by the Bijapur Sultans appears to have been settled without any regular survey. But in Gurrumkonda, Kambham (Cumbum), Cuddapah and the more eastern districts (*i.e.*, taluks) comprising the principal portion of the ceded provinces, it was founded upon an actual survey which was begun early in the seventeenth century (soon after the country fell under the dominion of the Sultans of Golconda) and finished in about four years. The avowed principle of the assessment was the equal division of the crop between government and the cultivator; but as all rents were to be paid in money, the equivalent of the half produce in kind was found by taking the estimated gross produce of the different sorts of dry and wet land and converting it into money at the average price of the preceding ten years . . . .

"The ample Inams to village servants, to Brahmins, and those set apart for the support of Pagodas were continued as under the former governments. Indeed the substitution of a money-rent for a rent in kind seems to have been the only change introduced by the conquerors, a change which would have been highly favourable to the inhabitants had the demand always been limited to the fixed rent. But in this, as in most other systems of Indian revenue, whatever might have been professed, the uniform practice was to take as much as could be got. What the cultivator gained by a fixed rent was exacted from him as a forced loan in aid of government . . . . '

Under Aurangzeb.

"The emperor (Aurangzeb) appears to have adopted the Kamil which he found established, for it is by it (after making allowance for loss) that lands are valued in his sanads. No documents now remain whence the amount of the revenue in his reign can be ascertained, but it is probably a good deal below the Kamil, because in most of his grants the Kamil is entered and a deduction made for waste. This decrease of cultivation was no doubt due to the depredations of the Poligars during the decline of the Bijapur and Hyderabad Kingdoms previous to their total subjugation by the emperor.

Under the Maráthas.

"Nor is there any possibility now of discovering what the revenue was under the Mahrattas, when in 1756 they defeated the Nawab of Cuddapah and compelled him to surrender half his country.

Under Haidar Ali.

"The assessment fixed by Hyder Ali was Controy pagodas 19,77,776. Though he endeavoured to augment the revenue by the resumption of Inams and Russooms, and in some instances by the conversion of Peishkush (paid by poligars) into rent, it is not probable that he realized more than had been collected under the Mahratta government. This result may be ascribed to the ravages committed by the troops on both sides while he was engaged in subduing the different chiefs who possessed the ceded districts; to the falsification of accounts always practised by the Karnams on a change of government; and to the fact that his invasion of the Carnatic in the following year (1780) gave him no time to enquire thoroughly into the revenue system. The resumption of Inams and Russooms added from 5 to 10 per cent. to the

CHAP. XI. REVENUE HISTORY.

revenue. The assessment was also raised in several districts where it had fallen far below the Kamil assessment.

Under Tipu Sultan.

"The revenue continued to increase from 1779 to 1788. Tipu Sultan raised it by the same means as his father,—the resumption of Inams, the augmentation of low rents, and the expulsion of the Poligars. In many taluks the rise was the result naturally following several years of tranquillity and vigorous administration. The actual assessment of 1788 was C. Pagodas 22,77,999, though about three lakhs were afterwards remitted.

Under the Nizam.

"Between 1788 and 1799 the revenue fell off considerably, for the collections dwindled down from C. Pagodas 19,81,758 to C. Pagodas 15,02,608. The diminution was much less considerable in those districts which had remained under Tipu Sultan than in those which had been ceded to the Nizam by the treaty of 1792. In these the decay was rapid from the weakness of the government, from the constant changes of managers, and from the return of the Poligars to whom new districts were given in addition to their old ones in return for 'Nuzzeranas.' It was also hastened by increasing the rents to the utmost, and exacting, exclusive of fines for offences, sums from every head farmer according to his reputed wealth and by turning loose ill-paid horsemen to collect their arrears by Tunkhas ('requisitions') on the villages, where they lived at free cost and by their outrages drove many of the inhabitants away. The collections of the government usually exceeded their settlements, because they paid no regard to their engagements but levied additional sums where there was an extra produce. They were higher in some years in many of the Cuddapah taluks than they had been even under Tipu Sultan, but as they were made without any principle they could not possibly be permanent. It was not so much the sum raised as the unskilful mode of doing it that exhausted the country.

"In Gooty, Bellary, Raidrug and Penukonda the revenue was reduced partly from the causes alluded to above, but in a greater degree by a severe famine which extended over all the western districts in 1792 and 1793 . . . .

In the Ádóni Jaghir.

"The revenue in the jaghire of Ádóni[1] had been steadily falling for a series of years . . . . and continued still to descend till 1799 when it was C. Pagodas 1,32,451. It was not so much the famines of 1756 and 1792 as the weak administration of affairs that had ruined the country. The revenue of Ádóni had for a long period been entirely under the charge of three zamindars who were responsible for all failures. The officers of Government had scarcely any communication with the cultivators, and as they were frequently desirous of anticipating the kists they had no means of doing so but by seizing the persons of the Zamindars. These on the other hand, in order to secure themselves against such indignity, augmented the

[1] The Ádóni country had been granted as a jaghir to Basálat Jang in 1756, see p. 197 below.

number of their followers and paid them from the revenue, and in time they became so powerful that a military force was usually required to make them pay their arrears.

Misgovernment there.

"Every person who advanced a few thousand rupees to the Circar was permitted to repay himself in any way he chose. A writing was given specifying that the bearer had advanced money to Government and that he was authorized to raise it in a certain village. Armed with this power the adventurer collected a party of peons, surrounded the village and confined or tortured the principal inhabitants till they discovered their wealth. Every head of a village who had a dispute with the head of a neighbouring one was at liberty, on paying a small sum, to march with all his adherents against him and put him to death if he fell into his hands. Many lives were lost and villages burned in these petty conflicts, and, amidst such scenes of outrage and anarchy, it is not surprising that the cultivated portion of the district should have been reduced to one-half of its former extent.

"During the Mysore wars the country was overrun by armies of plundering horse and by hordes of Brinjaris no less destructive. Both were alike active in carrying off whatever was valuable and in destroying what they could not remove, and, being masters not only of the open country but likewise of almost all the forts, they were enabled at their leisure to rob the rich inhabitants who with their effects had taken refuge in them from the first fury of invasion."

Munro's estimate of the possible revenue.

Reviewing all these facts, Munro was of opinion that one year with another the revenue of the Ceded districts should amount to rather more than 20 lakhs of Kanthiráya pagodas (some 58 lakhs of rupees)—that is, to an amount some 2½ lakhs less than the Kamil which the Musalmans had fixed after the downfall of the Vijayanagar empire. He considered it improbable that the full amount of the Kamil assessment was ever collected.

The standard expected.

As has already been stated (p. 46) the Ceded districts had been handed over by the Nizam to the Company in payment for a subsidiary force to be stationed in his dominions. Their value had been calculated at the amount entered against them in the schedules of the treaty of 1792, by which the Nizam had obtained them from Tipu. This amount was similarly slightly over 20 lakhs of Kanthiráya pagodas. The Directors of the Company not unnaturally expected [1] that the revenue the districts would bring in would at least equal this amount, and this sum, considerable as it was, was therefore the standard which Munro set before himself. He estimated, as has been seen, that he would be able to reach it.

The amount had, however, to be collected from an area which had only just emerged from a state of the utmost lawlessness and disorder. Something has already been said (pp. 47–8 above) of

[1] See, for example, their despatch of 10th April 1804 to the Madras Government.

CHAP. XI. REVENUE HISTORY.

Turbulence of the country.

the contumacy and turbulence of the Poligars and Munro's letter just quoted shows what had been the internal state of the Ádóni jaghir. That the Poligars and the Ádóni country were typical of the rest of the population and the remainder of the new territory is shown by the following extract from a report of William Thackeray's[1]:—

"The Company's Officers entered the Ceded Districts in November 1800, and found everything in confusion The inhabitants had been plundered not only by the Revenue Officers but by every person who could pay a bribe for the privilege of extorting money. The chief inhabitants of the different villages had not only been permitted but encouraged to carry on a predatory warfare against each other on the same terms. The indolence or corruption of the Nizam's Officers had made them abandon the management of the revenue to Poligars, Zamindars and Potails, who had by their exactions impoverished if not almost depopulated the country by their hostilities. Every village was a garrison One village often turned out and fought a pitched battle with its neighbour. The Troops of the Sirkar were always besieging some Fort or another; the exactions of those armed with the authority of the Sirkar and the obstinacy of the village people made it difficult to say which were in the right. Murders were so common, that in some parts of the country there are few families of any consequence which have not had one of their heads assassinated within the last twenty or thirty years In Ádóni there are few even of the most respectable leading people in the District, unpolluted with blood. The Potail or the Kurnum acted like a little prince in his own village and the anarchy which generally prevailed might in some measure justify his taking upon himself the Government of his little Republic; but the impunity which a few hundred rupees secured for the most atrocious crimes tempted every man who could afford it to indulge his rapacity, enmity, or ambition. In most parts of the Ceded Districts the Potail, or head Rayet, and the Kurnum, so peaceable in our other provinces, had become captains of banditti garrisoning independent castles. In the Districts to the eastward things were worse, because the Poligars had generally resumed their former situations and depredations. The impotence in short and corruption of the Sirkar Officers, the predatory habits and military turn of the peons who swarm and who have learnt their trade by attending or resisting the great armies which have so often invaded the Ceded Districts, the frequent transfer from one Government to another which weakened the Sirkar authority, and the frontier situation which enabled offenders to escape had introduced such a state of anarchy that it appeared a most arduous task to restore order."

Munro had taken over charge so late in the season of 1800-01 that he had no time to do more that year than conclude in haste a settlement 'mozawar', or for each village as a whole. The

[1] Dated 8th September 1807; printed at Bellary Collectorate Press, 1895.

The village settlement of 1800-01.

lump assessment to be paid by each village was roughly arrived at by assembling the "potails" (headmen) and karnams and questioning them as to the value of their own and the adjoining villages. This done, these officers were made "severally responsible for the rent (assessment) of their own villages and jointly for those of the district." Taluks were called districts in those days. This settlement brought in only a little over eleven lakhs of pagodas, or hardly more than half the standard which Munro had set up.

Ryotwari settlement of 1801-02.

In the second revenue year after the assumption of the Ceded districts (1801-02, fasli 1211) Munro introduced the detailed 'kulwar' or ryotwari settlement which had been the practice in his old charge in Salem. Every ryot held his land immediately from the Government under a patta from the Collector which specified the land he occupied and the assessment he had to pay. The assessment, which was paid in money, was in theory regulated by the quality of the land, the condition of the cultivator and the value (according to the prices of a series of years) of the supposed gross produce, of which last it purported to take 45 per cent. But in practice it was at first impossible, seeing that the fields had never been properly surveyed or assessed, strictly to carry out these principles and the settlement was made by first assessing the village in a lump and then apportioning this total, as equitably as might be, among the various ryots in accordance with the above rules. The result of the settlement was an increase of about 25 per cent. on the demand for the previous fasli, but even so the revenue was greatly below the valuation of 1792 and the Board grumbled and said that Munro's plan was one which "necessarily dejected all competition" and would not succeed in increasing the income from the country.

Munro's survey and settlement.

In August 1801 Munro was authorised to survey and settle his charge. He had at first only four gumastahs who understood land measuring, but these taught others and at length the staff numbered 100 men The work was begun in 1802 and finished in 1805. All land of whatever kind, except hills and rocks, was measured and the fields were registered by their names and also given numbers. Cultivated land was distinguished from waste, wet and garden from dry and Government from inam, and at the same time a census of the people and of the cattle, sheep and goats was made. The chain used in measuring the land was one of 33 feet, so that an acre contained 40 square chains, or *guntas*, as they were called.[1] The surveyors were followed by assessors

[1] A full account of the survey will be found on pp. 415-434 of the Fifth Report of the Select Committee on the E.I. Co. (Higginbotham & Co., 1883).

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who went over the fields with the village officers and the ryots and classified their soils. Allowance was made "for distance from the village and every other incident by which the expense of cultivation was augmented." The work was carefully checked by head assessors and the Principal Collector's office.

His money rates.

The table of money rates at first drawn up—taking the Kanthiráya pagoda and fanam as worth Rs. 2–14–8 and Re. 0–4–8 respectively—was as under[1]:—

	Dry land			Wet land			Garden land.		
Number of rates ..	10			12			20		
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
Highest rate	2	14	8	17	8	0	29	2	8
Lowest rate ..	0	2	1	1	7	1	1	7	4
Difference between each rate and the next ..	0	2	1	1	7	1	1	7	4

It was ruled that in no one village should there be more than ten rates for dry land, six for garden and eight for wet land. The money rates in force at present may be added for comparison :—

	Dry land.			Wet land.		
Number of rates	9			13		
	RS.	A.	P.	RS.	A.	P.
Highest rate	2	8	0	11	0	0
Lowest rate .	0	2	0	1	0	0

Munro's dry rates were thus higher than those now imposed and his wet rates very much higher ; and in the actual introduction of his settlement, as will be seen immediately, they were often enhanced greatly above the level to which in theory he professed to restrict them. The settlement was begun in 1804 and completed in 1806. The survey and settlement together cost, for the whole of the Ceded districts, 83,000 star pagodas or nearly three lakhs of rupees.

Method of fixing assessment.

When a taluk had been surveyed and settled the assessment on each field was fixed by working backwards from the amount due from the taluk to the share of this amount which each field should bear. "The business was begun", wrote Munro in 1807, "by fixing the sum which was to be the total revenue of the district (*i.e.*, the taluk) This was usually effected by the Collector in a few days by comparing the collections under the native princes, under the Company's government from its commencement, the estimates of the ordinary and head assessors and the opinions of the most intelligent natives, and after a due consideration of the whole adopting such a sum as it was thought would be the fair assessment of the district in its present state or what the inhabitants in similar circumstances under a Native Government would have regarded as somewhat below the usual standard . . . It next remained to determine what share of this sum was to be

[1] Enclosure 3 to Munro's report to the Board, dated 29th July 1807.

imposed on each village." If a village maintained that it had been over-assessed its claims "were investigated by the principal ryots of other villages, and each claim was admitted either fully or with such modifications as both parties agreed upon. The extra remission thus granted to one set of villages was to be deducted from another" and consequently was not likely to be unduly liberal. Finally the lump assessment so arrived at for the village was divided among its various ryots in accordance with the classification already made of the fields which each held. It was owing to this procedure that the departure from the table of money rates above referred to came about. The poorest lands could only bear a very light assessment, and to make up the total due from the village the rates on the best soils were frequently very high. When once the assessment of each ryot had thus been fixed the settlements of subsequent years gave much less trouble, the amounts due from the different occupiers usually remaining constant unless they had relinquished part of their holdings or taken up fresh land.[1]

Ryotwari settlements from 1802-03 to 1808-09.

For the next seven years (faslis 1212 to 1218, 1802-03 to 1808-09) the settlements continued to be conducted on the ryotwari principles thus inaugurated. Though 1801 and 1802 had been unfavourable seasons and 1803 was worse, and in 1804 a scarcity was followed by a disastrous flood (see pp. 123 and 141 above), the area under cultivation and the revenue both continued to increase, and in 1805-06 the land revenue of the whole of the Ceded districts amounted to over 20 lakhs of Kanthiráya pagodas, or more than the high standard Munro had set himself to reach. The land revenue of Bellary and Anantapur together was in that year Rs. 25,29,000, or only Rs. 57,000 less than the similar revenue realised by Government from the two districts in 1874-75, the year before the great famine, when the area under cultivation was at its maximum and of course enormously larger than it had been in Munro's time.[2] The total land revenue demand in the taluks which now make up Bellary during these early years is given in the margin.[3]

Fasli.	Thousands of rupees
1210	768
1211	863
1212	908
1213	984
1214	1,229
1215	1,348
1216	1,295
1217	1,177
1218	1,300

[1] For a detailed account of such settlements see Munro's letter of 30th November 1806 in Appendix C to Arbuthnot's *Munro*.

[2] Paragraph 11 of B.P., No. 50, Revenue Settlement, dated 27th February 1890.

[3] See B.P., No. 50, Revenue Settlement, etc., dated 27th February 1890. For faslis 1210 and 1218 separate figures for Rayadrug are not available, so those r faslis 1211 and 1217 respectively have been entered.

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Other revenue in those days.

Besides the land there were then few other sources of revenue. The right of selling arrack, toddy, betel and tobacco was annually farmed out to the highest bidder. There were also the land customs referred to in the next chapter (p. 181). Among curious taxes was one "levied on shops for the privilege of bringing in grain free of duty" and another, peculiar to Ádóni, consisting of "a percentage paid by sowcars on all interest on debts recovered by the assistance of the sirkar servants."[1]

The *ayen moturfa* or *bayir visabadi* was a kind of income-tax levied upon every one, including even labourers. In the case of merchants, the total amount to be paid by the taluk was first of all fixed and then the assessees were left to settle among themselves the share of the total which each should bear.[2] Bráhmans, Rájputs and Musalmans were exempt. The *visabadi* was a somewhat similar tax levied on the profits of merchants, nominally at the rate of ten per cent. The collection of these two items of revenue was legalised by Regulations V of 1832 and IV of 1818, respectively. The receipts from them between 1800 and 1837 averaged Rs. 1,76,000 and Rs. 1,06,000, respectively.

Other revenue practices.

The native practice of granting tuccavi, or advances to meet the expenses of cultivation, was regularly followed. Munro defended the system on the ground that the villagers had been greatly reduced by previous oppression. The amount advanced in the Ceded districts as a whole averaged nearly two lakhs annually.

The difficulties in the way of keeping of the official accounts were greatly enhanced in these early years by the multiplicity of coins which were current. The number of them, said Munro,[3] "amounts to 35 and of these about 20 are always received in every kist." In another letter he said that there were 25 sorts of pagodas and fifteen different rupees in circulation.

The Sub-Collectors in those days received a commission of a half per cent. on the net revenue and the Principal Collector was allowed one per cent. The latter was, on the other hand, worse off than Collectors now-a-days in that he had to send in a diary to the Board of Revenue.

Triennial leases proposed.

In 1801 the desirability of a reversion from the ryotwari to a permanent settlement began to be discussed. The Governor-General in that year sent down instructions that in settling new districts the "Oude regulations," of which he enclosed copy, should be followed with such modifications as local circumstances required. Under these each village was rented out as a whole for three years

[1] Munro's letter to Board, dated 2nd May 1803.

[2] Munro's letter of 15th August 1807 in Arbuthnot's *Munro*, i 102-4.

[3] Letter to Board, dated 7th July 1803.

for a fixed sum per annum to zamindars and other proprietors of land (or, failing them, to heads of villages) and the renter was alone responsible for the payment of the fixed rent. The Madras Government did not like the new system but directed Collectors to report upon it.

Munro's views upon them.

Munro's reply was an unqualified condemnation of the proposal. He showed[1] that in the Ceded districts, where there were no zamindars, the only people with whom such fixed settlements could be concluded were the ordinary heads of villages and that they were totally unfit for the position into which it was desired to thrust them. He considered that so far from promoting any improvement by assisting the poorer classes with advances or allowing them to participate in the remissions granted by Government, they might rather be expected to press heavily on the ryots and reduce them to a worse state than that in which they had found them. He also foresaw the even worse mismanagement and oppression which would ensue if a speculator or adventurer were allowed to come between the Government officer and the cultivator. A settlement direct with the cultivators appeared to him more suited to the manners and prejudices of the inhabitants, because it was the system which had always been followed; more adapted to the narrowness of their circumstances in that it did not insist on the same amount of revenue being paid every year but limited it by the actual extent of cultivation; more likely to reclaim them from their wandering habits and fix them to their fields by giving them an interest in the improvement of these; less liable to embarrass the Government by considerable failures; and more calculated to promote the general prosperity of the country and the people. Believing also that the system of great estates would raise less produce from the soil than that of small farms; that it would be far more liable to failures and afford less security to the revenue; that it would be less agreeable to the inhabitants; and that it could not be permanent because their laws and customs continually urged on the rapid division of landed property, he recommended that the ryotwari system, or settlement with the cultivators, should be continued as a permanency.

The Madras Government eventually temporised by postponing its decision until the various unsettled districts should have been surveyed.

Munro's report on the survey of his charge was sent in on the 29th July 1807,[2] three months before he went Home on leave,

[1] Letter of 25th August 1805, printed at Cuddapah Collectorate Press, 1870.

[2] Printed at Bellary Collectorate Press in 1870.

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and in a separate letter of the 15th August[1] in the same year he left on record his parting advice as to the manner in which the settlement of the Ceded districts should be conducted. He recapitulated the arguments for and against the permanent and the ryotwari systems; again urged that the latter should be adopted; and finally set out his views as to the modifications in his own settlement which were necessary.

He proposes reductions in his assessment.

These last were of much importance He held that to give the land any saleable value the assessment should not exceed one-third of the gross produce. His own rates took about 45 per cent. of it He therefore recommended that all the rates should be reduced by 25 per cent. and that an additional 8 per cent. (or 33 per cent. in all) should be knocked off the rates on all land under *doruvu* and other wells and under small tanks, on condition that the ryots agreed to keep these sources in workable repair He calculated that the extension of cultivation which would result would rapidly make up for the initial loss of revenue and instanced the increase of 50 per cent. which had already taken place, even under the high existing rates, between Faslis 1210 and 1215. He also proposed that the ryots should be given the complete ownership of the land for which they paid assessment—a thing which up to then they had never claimed nor even supposed to be their right—that they should be at liberty at the end of every year either to throw up part of their holdings or to occupy more land (provided that in either case the land relinquished or taken up consisted of "proportional shares of the good and bad together") and that unoccupied land should remain in the hands of Government, the assessment of any part of it which might be cultivated being added to the revenue. By these means he hoped "to fix the ryots to their several farms as proprietors, instead of keeping them, as hitherto, for ever unsettled, without attachment to their lands, without any wish to improve them, and wandering from one (village) to another in quest of more favourable terms."

Triennial lease resolved upon.

Early in 1808, after prolonged discussion[2] and in opposition to the strongly expressed convictions of Lord William Bentinck, who was Governor of Madras during the controversy but had gone back to England in the previous autumn, it was ordered that in all

[1] Printed at Bellary Collectorate Press in 1876. Part of it is also given on pp 92-101 of Vol. I of Arbuthnot's *Munro*.

[2] The minutes of Messrs. Thackeray and Hodgson, both Members of the Board, which summarise the arguments for and against the ryotwari system, will be found in the appendix to the Fifth Report of the Committee already referred to.

the unsettled districts of the Presidency the villages should be leased out for a term of three years from Fasli 1218 to heads of villages and chief cultivators (or, failing them, to strangers) upon such terms as might be considered moderate and equitable and subject to the condition that no reduction in the rental would be made on account of adverse seasons.

Munro goes Home, 1807.

Munro went Home in October 1807 before these instructions reached the Ceded districts. His services to the State during his seven years' tenure of this charge were handsomely acknowledged by the Madras Government. Writing to the Directors on the 21st October 1807 they said "from disunited hordes of lawless plunderers and freebooters they (the people of the Ceded districts) are now stated to be as far advanced in civilization, submission to the laws, and obedience to the Magistrates, as any of the subjects under this Government. The revenues are collected with facility; every one seems satisfied with his situation, and the regret of the people is universal on the departure of the Principal Collector."

Ryots' affection for him.

The people indeed, as has often been recounted, regarded him with the utmost affection and called him their 'father.' Stories are still related of his justice and sympathy, ballads are still sung in his honour and it is hardly too much to say that he is regarded as having been semi-divine. The legend about his interview with the Mádhva saint of Mantsála on p. 205 below is one instance of this belief and another is the fact that he is universally declared to have possessed the divine characteristic—always attributed to Ráma and other such heroes—of having arms so long that they reached to his knees. How apocryphal is this belief, may be seen from Archer Shee's full-length picture of him in the Banqueting Hall in Madras, in which, whatever may be the case with his legs, his arms are no longer than other people's.

After Munro's departure the Ceded districts, as has been said, were split into the two Collectorates of Cuddapah and Bellary, and William Chaplin, afterwards well known as the Commissioner in the Deccan, was appointed to the charge of the latter of these.

Result of the triennial lease, 1809–11.

The season of Fasli 1218 was so unfavourable in Bellary that the introduction of the triennial leases was postponed until the next year. They were then brought into force throughout the district and lasted during the next three years. The rents realised in each of these seasons in the taluks which make up the present Bellary district are given in the margin and it will be seen that they were as high as the revenue in the three preceding ryotwari years. But the explanation apparently was that the headmen of the villages, as the Collector reported in the first year of the lease, "apprehensive of being

Fasli.	Thousands of rupees.
1219	1,171
1220	1,265
1221	1,326

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turned out of what they term their estates, of which they have had possession for many generations, and fearful of being superseded in their stations of hereditary management by new-comers, have accepted higher conditions of rent than the extent of the cultivation and the scanty means of their undertenants" actually warranted. Neither the renters nor the ryots made a good thing of the leases. In some cases from the oppressions, and in others from the weakness, of the renters the resources of the district suffered material injury; the collections were realised with difficulty; the cultivation in many villages very greatly fell off; and the Collectors of both Cuddapah and Bellary were apprehensive that the losses which the renters had incurred would deter them from undertaking the responsibility of the further and longer leases which the Board of Revenue was now urging should follow the triennial arrangement. "I believe", said the Collector of Cuddapah, "that few or none have been benefited by their bargain; nearly all have been losers, some have been ruined." Mr. Chaplin spoke still more strongly: "So many of the renters", he declared, "have suffered losses by undertaking the triennial rent that probably not ten in a hundred, except in a particular district (*i.e.*, taluk) or two, will of themselves come forward to offer for the septennial or decennial leases The fear of being dispossessed of their *miras*, enmities and jealousies, competitions and rivalships, persuasion and intimidation, a display of advantages which do not exist, and many other means and motives must all be called into action before they will consent without great reductions to become septennial or decennial renters." To the Board, however, the failure seemed to be due, not to any defect in the system but to the results of too high rents and too short a lease, and they continued to recommend that the leases should be granted for longer periods and on easier terms.

A decennial lease ordered.

The Government concurred generally and it was resolved to attempt a decennial lease (to be developed eventually into a permanent settlement) and to fix the rent for each village on the basis of the collections of past years. Remissions for bad seasons were also to be allowed. Where the hereditary village headmen were willing to undertake this lease preference was to be given to them, but if they refused their inams were to be resumed and the settlement concluded with some one else.

The decennial lease began in Fasli 1222 (1812–13).[1] The Collector followed orders and calculated the rents on the basis of

[1] The account of it which follows and that of Messrs. Thackeray's and Campbell's administration is taken in the main from Board's Min. Cons., dated 8th March 1824, and paras. 320-741 of the Board's General Report to Government, dated 3rd January 1825.

the collections of the seven preceding years (excluding famine seasons) and gave the leases to the headmen in preference to others. But the result was another and a worse failure. In the first year "the mismanagement or the incapacity of the renters, the opposition and intrigues of those who had been excluded from the lease, the general poverty and migration of the ryots, the combination of the inhabitants to enforce their own terms, and the frequent quarrels between joint partners by which the cultivation was often delayed until the season had passed by" resulted in several of the lessees being in arrear with their payments. Some of them were threatened with imprisonment, the goods of others were distrained and yet others decamped. In the next year some of the lessees declined to pay their rents even though they had not only collected all their dues from their tenants, but had wrung money from every one who possessed any, whether it was due or not. The distraint of their cattle and the confinement of their persons were the only steps open to the Collector and both of these measures did more harm than good as they prevented the renters from cultivating their land in the season following. In the third and fourth years of the lease the Collector found himself saddled with a number of the villages which had been leased to these defaulters and they were usually exhausted in resources and empty of their ryots in consequence of the oppressions of the lessees. These four years had been favourable seasons. In the fifth (Fasli 1226, 1816–17) the rains failed and numbers more of the renters defaulted. The Collector took their villages under his own charge and also those of such of their fellows who were willing to relinquish their leases, and by the end of the year barely half the district remained under the rent system.

The results, 1812–22.

The Board still maintained that it was the best of all possible systems and said that it had not had a fair trial and had been mismanaged by the Collector, but the Government grew sceptical and asked Munro, who had returned to the country in 1816 in military employ, what he thought about it. The Directors had already ordered a reversion to the ryotwari system at the expiration of the current leases. Munro advised (1817) that the renters should be encouraged to surrender their leases by promises of remission of all outstanding balances and that the ryotwari system should be re-established after carrying out the reductions of assessment he had recommended on the eve of his departure from the Ceded districts.

Reversion to a ryotwari settlement, 1818.

It was ordered accordingly, and so ended this disastrous experiment. Mr. Chaplin, however, pointed out (1818) that the evil it had done would live after it and that there would be a great

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drop in the revenue. "The villages have been returned to the Collector with their resources most lamentably dilapidated; . . . . the survey rates of assessment have everywhere been abandoned and lands already lightly taxed have been let out for a mere quit-rent; the rents have been paid in kind and the land has in consequence been badly tilled."

In 1819 Mr. Chaplin was promoted as Commissioner in the Deccan and William Thackeray, already more than once referred to, succeeded him. He reported in the same strain as his predecessor and said "the district is in a worse state than it was in 1807, and in some respects than it was in 1801." He strongly recommended that the 25 per cent. reduction in assessments proposed by Munro in the former of these years should be carried out. Before orders were passed, however, his health obliged him to leave Bellary and he was followed by A. D. Campbell.

Reductions in assessment ordered, 1820.

Thackeray's report went up for orders to Munro himself, who had become Governor of the Presidency in June 1820. His minute upon it is given in full in Arbuthnot's work.[1] He ordered that the reductions of 25 per cent. on dry, and 33 per cent. on wet land and the other concessions proposed in his original report of 15th August 1807 above referred to should be carried out immediately, from the beginning of the then current Fasli (1230).

"I once wished", he wrote, "the reduction to be gradual, ... it must now be instant, or the country will be so impoverished that it will be almost impracticable to restore it. Out of 2,644 villages composing the collectorate, 1,768 have reverted to Government . . . . all of them reduced in their means, unable to pay their rents. It is, in fact, an insolvency of nearly 1,800 villages . . . . In Rayadrug half of the ryots have emigrated. The state of many of the other districts (taluks) is no better. Most of the great potails are reduced to poverty, many of them have been sent to jail; the substantial ryots, whose stock supported the agriculture of the villages, are gone. The country is no longer what it was ten or fifteen years ago, and an immediate reduction of the assessment is the only way of restoring it to its former state."

But not fully carried out.

The decennial leases expired in Fasli 1231 (1821–22) and the 776 villages which still remained with the renters were resumed and taken under Government control. But unluckily the concessions which Munro had ordered were almost entirely nullified by the action of the new Collector of the district, Mr. A. D. Campbell.

[1] Vol. 1, 109–116. It was dated 31st August 1820.

Anxious to keep up the revenue of his charge, he directed on his own authority that "such ryots who were willing to take it" should have included in their pattas, and be in consequence required to pay assessment for, an area of uncultivated waste equal in assessment to one-half of the reduction in their dues which had been sanctioned. Naturally enough as this order filtered down through "the usual channels" to the ryots themselves it was transformed into a definite direction that waste to this extent should be included in every one's patta, and the result was that waste assessed at no less than Rs. 1,18,000 was so added to the holdings. A year later (August 1821) Government learnt what was happening and expressed their strong disapprobation. Mr. Campbell seems however to have paid no attention and in Faslis 1231 and 1232 the assessment on the waste was again collected. In the cold season of 1823–24, however, Munro himself toured through the district and found out what was going on. The people flocked to appeal to their old friend and protector. "The crowds of ryots who assembled every evening at my tent to complain of the waste," wrote Munro in his minute on the subject,[1] "rather resembled a mob than an ordinary party of complainants. The pressure to be heard first was so great that it was not easy to hear any of them. . . . . The effect of the Collector's measures has been to disappoint all the expectations which Government might have formed from the liberal remission granted . . . . Instead of our having seen the effect of a three years' trial of the reduced assessment upon the country, it is still to begin and to begin under much greater difficulties than would have attended it when first ordered above three years ago." Munro accordingly proposed the removal of the Collector—"with great reluctance, because he possesses great zeal and ability and indefatigable industry"—and Mr. Campbell was made a Judge.

Reductions and other changes, 1824.

He was followed in April 1824 by F. W. Robertson. This officer was Collector of the district for the next fifteen years. In December 1838 he died suddenly at Anantapur (which was still the Collector's head-quarters) and his remains lie in the cemetery at the foot of the Gooty rock. As his epitaph there says, "His zeal in promoting the welfare of the district over which he presided was indefatigable, and will be remembered so long as the numerous plantations which he planted, and which had gained for him a well deserved fame, continue to flourish." Like Munro's and Pelly's, his name is still held affectionately in mind by the old inhabitants.

[1] Dated 5th March 1824, Arbuthnot's *Munro*, i, 222–226.

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His topes were planted from an annual grant of Rs. 4,000, increased in 1834 to Rs. 8,000, and were described by one of his successors in 1841, in which year there were 665 of them containing 173,800 trees, as "the admiration of strangers and the ornament of the province." In 1859 the whole of them were ordered to be sold on the grounds that they were not financially a success and that tree-planting might for the future with confidence be left to the enterprise of the ryots. Few results of this enterprise are yet visible.

In 1824, the first year of Robertson's Collectorship, the following rules, the foundation of the well-being of the Bellary ryot, were (with certain others) issued with the sanction of the Board :—

(1) Ryots were to be allowed to relinquish any part of their holding as along as they threw up both bad and good fields together. (It need hardly be added that the condition contained in the latter part of this rule is no longer in force.)

(2) Ryots were the absolute owners of all land for which they paid assessment and were entitled to sell it.

(3) No extra assessment was to be levied on improvements effected at the ryots' own expense.

(4) Remissions were to be granted on land under tanks if the ryots had done all in their power to obtain a crop but the supply of water had failed.

Other improvements were introduced in the years which followed. The accounts were brought into a better state; the régada land in Gooty, Rayadrug and Alúr which had been abandoned during the leases and become overgrown with *nath* grass and weeds was given out on liberal cowles, so that ryots came even from Mysore and the surrounding districts to take it up and bring it under cultivation; and repairs were made to tanks and channels so that in addition much wet waste came again under the plough.

Slow progress of the district.

But the district did not progress as it ought to have done. For one thing, the seasons—notwithstanding that the Collector "authorized the amildars (tahsildars) to perform the usual religious ceremonies on account of the want of rain"—were unfavourable. Fasli 1233 was unusually bad; 1234 and 1235 were better; 1236 and 1237 were again unfavourable; 1238 was good and so was 1240; but 1241 was only moderate and in 1242 (the year of the 1833 famine, see p. 124 above) the rains entirely failed. Faslis 1247, 1248, and 1252 to 1255 were also all bad years.

Another matter which pressed heavily upon the ryots was the great fall in prices. Even when the season was good they received

little for their crops, and as the money rates had been calculated on the high prices of former years they became unduly burdensome. To show how considerable the fall had been, Mr. Robertson forwarded the following figures to Government :—

—	Price in rupees of		
	Cholam (per garce).	Paddy (per garce).	Cotton (per candy).
Average of Faslis 1194–1214 (1784–1804), excluding two famine years.	120	130	66
Average of Faslis 1218–1227 (1808–1817)	130	108	64
Average of Faslis 1228–1237 (1818–1827)	145	113	60
Fasli 1238 (1828)	93	99	39
„ 1240 (1830)	79	81	39

Further reductions, 1859.

Mr. Robertson's successors, Abel Mellor (Collector from 1840 to 1850) [1] and Charles Pelly (who served continuously in the district from 1832 to 1859 and was Collector from 1850) both continued to urge that when these low prices were taken into consideration the assessment was excessive, but it was not until 1856 that any reduction was sanctioned. Government then at length approved,[2] not without modifications, a scale of alterations proposed by Mr. Pelly and this was brought into force throughout the district in the next year. It was as under—

	Dry land.			
	RS.	RS.	RS.	RS.
Former rates of—	4 and over.	3 to 4	2½ to 3	2¼ to 2½
To be reduced to—	3	2½	2¼	2

Rates between Rs. 2¼ and Re. 1 were to be reduced at the Collector's discretion but the average reduction was not to exceed 2½ per cent.

	Wet land.				
	RS.	RS.	RS.	RS.	RS.
Former rates of—	16 and over.	15 to 16	14 to 15	13 to 14	12 to 13
To be reduced to—	12	11½	11	10½	10

Rates between Rs. 12 and Rs. 6 were similarly to be reduced at the discretion of the Collector but the average reduction was not to exceed 12 per cent. Rates below Rs. 6 were to be left as they

[1] He was the name-father of Mellorpettah in Bellary. The district head-quarters was transferred to Bellary in 1840 shortly after he became Collector. The treasury had already been located there for some years previously.

[2] E.M.C., dated 2nd June 1857, and the voluminous file read therein.

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were, but no wet land was to be assessed at less than Re. 1. The object of the alterations was more to reduce the very high rates which were being paid on the best land (assessments of Rs. 59 per acre for wet and Rs. 7-10-6 for dry are spoken of in the correspondence) than to lower the assessment all round. It was held that much of the district was paying quite reasonable rates.

In the order sanctioning these alterations Government also approved of certain other important recommendations of Mr. Pelly's. Among these were the reduction in the bewildering number of rates of assessment in force (there were no less than 81 different rates on wet land), the abolition of an extra tax called *reváz-jásti* which was levied on certain old betel and cocoanut gardens; the re-writing of the survey accounts in rupees and annas in place of the existing pagodas and fanams; and the extinction of several ancient forms of customary remissions. The Collector was given an additional Sub-Collector and extra establishment to help him introduce the new rates and re-write the accounts. The work was completed throughout the district by Fasli 1268 (1858-59).

Mr. Pelly was not altogether satisfied with the amount of the reductions. Reporting in April 1859 on the steps he had taken to introduce them, he said that in his opinion the assessment was still not as low as it should be and that though a nominal reduction of Rs. 3,22,700 had been made in the district (as it then stood) the greater portion of this was on waste land not in occupation. "The direct and immediate relief to the ryots did not perhaps exceed Rs. 90,000 to Rs. 96,000." The reduction effected in the taluks which now make up Bellary is given in the margin.

Taluks.	New assessment.	Reduction from old assessment.	Percentage of reduction.
	RS	RS	
Ádóni	2,82,225	35,571	11·2
Alúr ..	2,96,155	49,968	14·4
Bellary	3,21,839	42,322	11·6
Hadagalli ..	1,62,586	6,286	9·7
Harpanahalli . .	1,73,855	3,210	1·8
Hospet ...	1,04,971	16,626	13·0
Kúdligi .	2,40,234	10,782	4·3
Rayadrug ..	2,39,316	29,321	10·9
District Total ...	18,21,181	1,93,106	9·6

In the same year several petty little taxes, such as those on bark used for distilling arrack, on gum collected from babul trees, and on certain leaves used in the preparation of indigo were removed.

The district recovers, 1859-76.

In the years which immediately followed, the area under cultivation and the revenue received gradually but continuously advanced. Prices began to rise again, which probably helped the ryots more than the reductions in the assessment, and in the sixties the value of cotton rose enormously owing to the American War.

Effect of famine of 1876-78.

The famine of 1866 did not materially check the improvement, but in 1876-8 occurred the great famine already referred to in Chapter VIII above, and at one stroke the cultivation and the revenue went down to figures which were lower than any which had been known during the twenty preceding years. Even ten years later, 59 per cent. of the land which went out of cultivation in those three seasons of distress still remained unoccupied [1] and it was at least a dozen years before the revenue again approached its former level.[2]

In the 25 years which followed the introduction of Mr. Pelly's alterations in the rates of assessment no important changes were made in the main principles on which the land revenue was assessed or administered.

Bellary district constituted, 1882.

At the beginning of 1882 the taluks which now make up the Anantapur district were formed into a separate Collectorate. There had for years been entire unanimity as to the necessity of reducing the great size of the old Bellary district. The earliest proposals on the subject seem to have been made as far back as 1857 and one reason for their abandonment was the financial pressure occasioned by the Mutiny. Thenceforward the question re-appeared from time to time and it was at length brought to a head by the experiences of the great famine, which clearly showed that the district as it then stood was unworkably large.

SURVEY AND SETTLEMENT OF 1896.

Mr. Cox's scheme.

In 1884 the re-survey, and in 1885 the re-settlement, of the two districts thus constituted was begun. In 1887 Mr. Cox, Deputy Commissioner of Revenue Settlement, submitted a draft settlement scheme for them both which was based on the results of the classification in the Ádóni, Alúr and Hospet taluks of Bellary and the Gooty and Penukonda taluks of Anantapur. It proposed large increases in the existing assessment and was rejected by Government in October 1888 on the ground that "these districts are the poorest and most backward in the Presidency, the most sterile and the most subject to drought; the ryots pay the present revenue with difficulty; they have as yet far from fully recovered from the famine and to impose upon them largely increased

1 G.O., No. 690, Rev., dated 28th September 1888.

2 Figures are given in paragraph 10 of B.P., No. 50 (Rev. Sett.), dated 27th February 1890.

CHAP. XI. SURVEY AND SETTLEMENT.

burdens will certainly check, if not entirely arrest, their progress." Government ordered that a revised scheme should be drawn up for the five taluks of Ádóni, Alúr, Bellary, Gooty and Tadpatri, which were considered to be the best in the two districts, and that two separate schemes should be prepared for the remaining taluks of each district.

Mr. Wilson's scheme.

Mr. W. Wilson, I.C.S., then Commissioner of Revenue Settlement, drew up a scheme for each of the districts as a whole the financial effect of which, in the Ádóni, Alúr, Bellary and Hospet taluks of Bellary, was a decrease of some Rs. 42,000 or 6 per cent. Government considered that it was doubtful whether any sacrifice of revenue was either necessary or desirable and (for this and other reasons) declined to pass the scheme.

Mr. Cox's revised scheme.

A revised scheme for Ádóni, Alúr and Bellary prepared by Mr. Cox was sent up by the Board in February 1890. This was sanctioned by Government in the following September with certain modifications, one of which was the reduction of the total increase under dry land in the Bellary taluk to 6 per cent. Mr. Cox died not long afterwards and the remainder of the settlement was done by M.R.Ry. S. Ranguachariar. He submitted a separate scheme for the other five taluks of the Bellary district, which was sanctioned by the Government in May 1893, and conducted the final settlement of Ádóni, Alúr and Bellary under the first scheme and of the remaining five taluks under the other.

Principles followed.

The survey and settlement were conducted on the lines usual elsewhere. The classification of the soils of the district grouped them under the two main classes of régada or black and ferruginous or red. Wet land was arranged in five groups with reference to the quality of the sources from which it was irrigated. The only land placed in the first group was that under the Tungabhadra channels. In rating dry lands, villages are in some districts placed in different groups according to their facilities for getting their produce to favourable markets, but in Bellary they were all placed in one group. For the purposes of fixing the money assessment rates the standard crop on wet land was taken to be paddy and that on dry land to be cholam. The outturn of the former was estimated to vary from 1,200 to 320 Madras measures per acre, and of the latter from 340 to 90 measures. Taking the prices of the preceding twenty non-famine years and deducting 15 per cent. for merchants' profits the net value of the two grains worked out to Rs. 139 per garce for paddy and Rs. 135 for cholam [1] in Ádóni,

[1] Two varieties of cholam, white and yellow, are cultivated in the district, but as the official prices included both and the white was superior, a reduction of 10 per cent. was made from the registered prices in making the calculation.

Alúr and Bellary, and in the remaining taluks to Rs. 141 and Rs. 125 respectively. From these "commutation prices", one-fifth in the case of land under the Tungabhadra channels and one-fourth in the case of other land was deducted for vicissitudes of season while a further deduction, varying from 45 to 90 per cent., was made for cultivation expenses. The remainder was taken as the net value of the crop per acre and the half of this, rounded off to the nearest standard rate, was fixed as the assessment.

The rates prescribed.

The rates so arrived at are given in the margin.[1] Only 9 per cent. of the total wet land of the district was assessed at the highest wet rate of Rs. 11, and 33 per cent. of it was charged either Rs. 4 or Rs. 3. Only 1,283 acres of dry land were assessed at the highest dry rate and only 1,648 acres at the next highest rate. Twenty-three per cent. of the dry land pays Re. 1 and 65 per cent. pays less than this. Further figures have already been given on p. 80 above. The statement subjoined gives for each taluk the percentage increase or decrease in holdings which was revealed by the new survey and the percentage difference in assessment due to the new settlement[2] : —

Wet RS	Wet A.	Dry RS.	Dry A.
11	0	2	8
10	0	2	4
9	0	2	0
8	0	1	12
7	0	1	8
6	0	1	0
5	0	0	12
4	0	0	8
3	0	0	6
2	8	0	4
2	0	0	2
1	8		
1	0		

Taluks.	Dry land. Percentage difference in—		Wet land. Percentage difference in—	
	Extent.	Assessment.	Extent.	Assessment.
Ádóni	4	3	— 1	7
Alúr	4	3	8	— 1
Bellary	5	7	5	3
Hadagalli	4	8	7	8
Harpanahalli	5	10	10	24
Hospet	5	7	5	11
Kúdligi	4	3	9	8
Rayadrug	7	12	12	9
District ...	5	6	8	9

1 Further figures will be found in the separate Appendix.

2 B.P., No. 83 (Rev. Sett.), dated 1st May 1896.

CHAP. XI. SURVEY AND SETTLEMENT.

The increase in the wet assessment includes that derived from the transfer of dry land to wet, and 62 per cent. of the total was derived from land under the first and second groups. On dry and wet land together, throughout the district, the increase in extent due to survey was 5 per cent. and the enhancement of the assessment amounted to 7 per cent.

In the dry assessments the smallest absolute increases occurred in the Hospet and Kúdligi taluks, both of which contain much hill and jungle. The percentage increase seems small in Alúr and Ádóni, seeing how fertile are their black soils, but these were already very highly assessed. In Rayadrug, on the other hand, the cotton-soil had frequently been previously paying only from two annas to five annas an acre, and there the proportional increase was accordingly considerable. Similarly the considerable increase in the wet assessment in Harpanahalli was due to the unduly low assessments which had previously been charged. The average rates per acre in each taluk on occupied and unoccupied dry and wet land are shown below :—

Taluks.	Average rates per acre.			
	Dry.		Wet.	
	Occupied	Unoccupied.	Occupied.	Unoccupied.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Ádóni	0 15 0	0 10 11	5 11 9	4 10 8
Alúr	1 3 5	1 3 1	4 10 11	4 10 9
Bellary	0 13 5	0 9 11	7 15 1	4 1 7
Hadagalli	0 9 7	0 4 6	5 7 3	4 10 8
Harpanahalli	0 9 2	0 4 3	4 13 3	3 12 10
Hospet	0 7 3	0 4 11	7 4 3	5 5 4
Kúdligi	0 7 4	0 3 8	4 9 4	4 2 3
Rayadrug	0 9 0	0 3 9	3 14 2	2 14 0
District average .	0 11 10	0 6 5	5 10 2	3 12 8

INAMS. Their large extent.

The extremely high proportion which the various classes of inam land bore to the area of Government land was a matter which attracted Munro's attention almost as soon as he took charge of the Ceded districts. Including grants to village officers, the valuation of the assessment due from inams was no less than 54 per cent. of the assessment on the Government land.[1] Many of these inams had been granted fraudulently or at least without proper authorisation.

[1] Letter to Board, dated 23rd June, 1801.

Munro's policy regarding them.

Munro "followed the custom usual under all Governments in India of resuming all grants for a time in order to examine the titles by which they were held . . . . As the country had been transferred upon the valuation of the schedule of 1792 it appeared to me" he wrote,[1] "that there could not be a fairer principle assumed for regulating the inams than that of the standard of that period. I therefore directed that all of a subsequent date should be re-annexed to the Sirkar lands." His treatment of the inamdars was, however, far more generous than that of the average native government. Inams granted by the earliest native governments or by the Nizam, Haidar or Tipu (or their ministers); or granted in Ádóni by Basálat Jang or Muhabat Jang; or granted by amildars and other inferior officers more than 40 years previously, were allowed to be retained. Others were resumed.[2] "Unauthorised inams resumed" is a common entry in the accounts in the earlier years of the Company's rule, but details do not appear.

Their nature.

The majority of the inams were the service grants made to the village officers. These were established under the Vijayanagar kings and many of the original sanads were still in existence. The holders had however very generally taken advantage of their position to increase them by the addition of Government land as well, and Munro found that in his own division the total of the grants to all village servants (of whom there were then no less than twenty different kinds) was over 12 per cent. of the total assessment.[3] Dasabandham inams, granted for the construction or upkeep of tanks, were also a considerable item, but they were commoner in the Cuddapah country than in Bellary.

Enquiry regarding them.

Particulars of the extent and assessment of the various inams were recorded in Munro's survey and it was intended that an enquiry should be made into the titles on which they were held. Munro did, indeed, begin this investigation in part of his charge, but nothing is now on record to show how he proceeded. One of his clerks, who was the Board's Head Sheristadar in 1830,[4] said that he resumed grants for which the holders could produce neither documentary nor oral evidence in proof of their rights. The enquiry was interrupted by Munro's departure to England and the introduction, immediately afterwards, of the triennial and decennial leases rendered it no longer of any importance to Government to ascertain whether the inams were held on good title or not.

[1] To Government, dated 7th July 1801. The Directors approved, see their despatch of 10th April 1804 to the Madras Government.

[2] Circular to Sub-Collectors, dated 31st December 1800.

[3] Letter to Board of 23rd June, 1801.

[4] Consultations of 29th March, 1830.

CHAP. XI. Inams.

The only class of grants which was systematically examined in Munro's time were the village service inams. These were in no way uniform in amount, being in some places as low as one per cent. of the assessment of the village and in others as high as 50 per cent.

Munro therefore drew up a table[1] granting inams to the headmen and karnams on a scale proportional to the assessment of their villages, and ordered that where the existing emoluments were less than those allowed by the scale they should be increased by the grant of additional land and that where, on the other hand, they were in excess of the scale the village officers should be allowed to retain them, his idea being that in the course of the leases which were then being advocated it might be possible to equalise matters by reducing remissions granted to headmen-renters who held unusually large inams.

Several sets of accounts of the various inams were drawn up from time to time[2] but on no occasion until the regular Inam Settlement began in 1861 were any steps taken to investigate the actual rights of the inamdars and there is abundant proof that the inams were not materially diminished after the country came under the British Government.

Restrictions on their cultivation.

Their large extent and the sparseness of the population led to the necessity of inventing methods of preventing the cultivators from tilling inam land more largely than Government land to the detriment of the revenue

Munro in his minute of 31st August 1820 already above referred to, considered[3] that the preference for inam lands was due to their lenient assessment and that the reductions in the Government assessment then ordered would equalise matters. If the event proved that this expectation was not likely to be fulfilled he considered it would be perfectly just to increase the assessment on the inam lands. "It is not right," he wrote, "that, where the public revenue consists chiefly of a high land rent, one-third or one-fourth of a great province should enjoy the privileges of being cultivated, not only without contributing to the public revenue, but of diminishing it by drawing away the cultivators from the Sirkar lands."

The *appanam* system.

In the case of the headmen who held large inams the difficulty was met by what was called the *appanam* system. Under this the headman was compelled to take up, and pay assessment for, a

[1] Circular to Sub-Collectors, dated 14th April 1807.
[2] G.O., No. 677, dated 22nd March 1861.
[3] Arbuthnot's *Munro*, i, 115.

considerable area of Government land in addition to his inam, and was not allowed to relinquish it. Mr. Pelly disliked the system and an enquiry was held into it between 1860 and 1862. But it was not abolished until 1866.

The *inam taffrik.*

To meet the cases of ordinary ryots who cultivated inam in preference to Government land it had been ordered that, as long as any of the latter remained untilled, ryots who were not inamdars were not to cultivate more than one acre of inam to every ten acres of Government land. This rule was not, however, capable of being enforced and in 1825 Mr. Robertson imposed[1] on service inams a cess called *inam taffrik* (or 'inam extra assessment') which was collected at the rate of one anna per rupee of the assessment of the inam cultivated by a Sirkar ryot in excess of ten per cent. of the Sirkar land occupied by him and two annas per rupee on the assessment of the inam which was cultivated by a Sirkar ryot who held no Sirkar land. Of the total area under cultivation at this time 47 per cent. was inam land, of which 21 per cent. was service inam, 14 per cent. dharmadáyam, 9 per cent. dasabandham and 3 per cent. dévadáyam. This cess was abolished with effect from 1862 under instructions issued by the Inam Commissioner with the approval of Government.

VILLAGE ESTABLISHMENTS.

Former emoluments and customs.

It has been seen that the village officers were usually remunerated by grants of land. They also received sundry fees called *méras* and *vartanas* regarding which no exact particulars now survive except that the former consisted of payments in grain from all cultivators and the latter of a kind of house-tax on merchants and bazaar-men. The members of the family of each hereditary office-holder shared the inam lands in common, whether they actually did the work or not, but the fees were the perquisite of the member who for the time being carried out the duties of the office. The most curious customs used to prevail regarding the execution of these duties. Sometimes the whole body of shareholders all did them simultaneously and promiscuously; sometimes they did them in rotation; and sometimes one man did them while the others shared the grant.

Their revision.

In 1860, Mr. Pelly, then a Member of the Board, was directed to revise the village establishment and systematise its emoluments. He reported on the matter in 1862, and showed that the various village officers and servants in the district as it then stood held 635,000 acres of inam land assessed at Rs. 5,70,000 (or, excluding the quit-rent payable, Rs. 4,70,000) and that the annual fees they received in addition amounted to Rs. 2,70,000. He made certain

[1] Inam Commissioner's letter in G.O., No. 677, Rev., dated 22nd March 1861.

CHAP. XI. VILLAGE ESTABLISHMENTS.

proposals for the revision of the existing state of things, but these were not approved and the matter dropped for the time. In 1884 Mr. Goodrich, then Collector, sent up another scheme, but about this time Government had issued certain general rules with reference to these revisions and the scheme was sent back to be recast in accordance with these and at the same time the enfranchisement of the village service inams was ordered. This latter operation was not over until 1883. In 1889 the Village Cess Act of 1864 was at length introduced into the district and in 1897, after the survey and settlement, the village establishments were systematically revised. In 1903 the Proprietary Estates Village Service Act of 1894 was extended to the district and it is in contemplation to revise and bring under the revenue officers' control the establishment belonging to the more important among the whole inam villages, which are the only class of proprietary estates in Bellary.

EXISTING DIVISIONAL CHARGES.

The revenue administration of the district is now controlled by the Collector, who is aided by a Head Assistant Collector at Hospet, a Deputy Collector at Ádóni and a Head-quarter Deputy Collector. There is, as usual, a tahsildar in each taluk and there are in addition deputy tahsildars at Siruguppa in Bellary taluk and Yemmiganúru in Ádóni. The changes in the divisional charges since the old Bellary district was formed in 1808 have been constant and would be tedious to recount in detail. When the district as it now stands was constituted in 1882, the Collector had charge of the Bellary and Rayadrug taluks, a Head Assistant Collector at Hospet administered the four western taluks and a Deputy Collector took Ádóni and Alúr. In 1888 a Head-quarter Deputy Collector relieved the Collector of his direct charge, and since then the divisional arrangements have remained unaltered.

CHAPTER XII.

SALT, ABKÁRI AND MISCELLANEOUS REVENUE.

SALT—Former sources of supply—Earth-salt; method of manufacture—Its interference with monopoly salt—Its manufacture suppressed—Present sources of salt supply—Saltpetre. ABKÁRI—Arrack—Foreign liquor—Toddy—Opium and hemp-drugs. CUSTOMS. INCOME-TAX. STAMPS.

CHAP. XII. SALT.

Former sources of supply.

AT the time when the Company came into possession of the district the salt consumed in it was of two kinds, namely, the earth-salt manufactured from saline soils by men of the Uppara caste and the marine salt made on the west coast. The latter was imported by the Lambádis and Korachas, who brought it up the ghâts by means of large droves of pack-bullocks.

Earth-salt; method of manufacture.

The earth-salt was made in what were known as "modas," which were peculiar to the Ceded districts and were especially common in Bellary. A heap of earth was piled up and on the top of it were hollowed out one or more circular basins, some five feet in diameter and two feet deep. From the bottom of these basins channels lined with chunam ran down to one or more reservoirs similarly lined. Salt-earth was collected in the places where it effloresced naturally in the dry months and taken to the moda on pack-buffaloes It was thrown into the basins and then a quantity of water was poured upon it. The brine so obtained flowed through the channels at the bottom of the basins into the reservoirs From these it was baled with chatties into a set of masonry evaporating pans, carefully levelled and plastered with chunam, where it was left to be converted into salt by solar evaporation Each lot of salt-earth which was thus lixiviated was taken from the basins and thrown outside them and this process constantly repeated gradually raised the level of the moda and the basins which were perpetually being re-made on the top of it. Some of the modas gradually grew to be as much as 20 feet in height. When they became too high for the buffaloes to carry the salt-earth up to their summits with comfort, they were abandoned and others started elsewhere.

Its interference with monopoly salt.

The earth-salt made in this manner was neither so good nor so strong as marine salt, but it was much used by the poorer classes and for cattle, and thus interfered with the profits of the Government salt monopoly which was established in 1805. As

CHAP. XII. SALT.

early as 1806, therefore, it was proposed to prohibit its manufacture. The chief arguments against any such step were that it would inflict hardship upon the Upparas who made the salt and upon the poorer classes who consumed it, and for the next three-quarters of a century a wearisome correspondence dragged on regarding the course which it would be proper to pursue.[1] In 1873, Mr. G. Thornhill, Member of the Board of Revenue, visited the Ceded districts to see how matters stood. He reported that it was not possible to check the competition of the earth-salt with the Government marine salt by imposing an excise duty, as the modas were numerous and scattered. For similar reasons, and also because all the Upparas were very poor, a license-tax was out of the question. At the same time he calculated that the loss to Government due to the system was from eight to ten lakhs annually and seeing that Government salt was obtainable in Bellary as cheaply as in other inland districts he recommended that the industry should be gradually suppressed.

Its manufacture suppressed.

Government agreed and ordered that the opening of new modas should be prohibited and that those in existence should be licensed, with reference to their productive capacity, at rates to increase by annual increments until 1879, when the full duty leviable on sea-salt should be imposed on their entire produce. These measures, though, as the figures for the old Bellary district in the margin show, they checked the manufacture, failed to entirely protect the revenue, and in 1876 the Madras Salt Commission and the Board of Revenue concurred in recommending that the manufacture of earth-salt should be at once and entirely suppressed. The Government of India agreed and in 1880 orders were given that the modas should all be destroyed, reasonable compensation being paid to their owners.

	1873	1876
No. of modas.	3,573	1,172
Estimated outturn in Indian maunds.	208,230	[illegible]

The manufacture of earth-salt in the district is now entirely a thing of the past, though in many places the remains of the old modas may still be seen. Some of the Upparas, however, still go annually to the Nizam's Dominions in the dry season and make earth-salt by the old methods for sale there. Apparently they agree with the Nizam's Government to pay a certain fee, one-fourth of which is paid in advance, for the privilege. If the season is sufficiently dry they make a small profit, but if on the other hand it is wet, manufacture is impossible and they lose the amount of the fee and their labour as well.

[1] An abstract of parts of it will be found in paras. 271–289 of the report of the Madras Salt Commission of 1876.

SALT.

Present sources of salt supply.

All the salt consumed in Bellary is now sea-salt made in Government factories. The district is one of those in which the salt made in the Bombay Presidency has been able successfully to compete with that manufactured in Madras. Salt is sold wholesale at the factories by weight, but in the bazaars it is retailed by measure. The Bombay salt is lighter than that made in Madras—that is, a given weight of it will measure more than an equal weight of the Madras salt—and its sale consequently brings in a greater profit to the retail merchant. Trial in Bellary showed that a bag of two maunds of Madras salt gave only 70 measures, whereas a similar bag of Bombay salt gave 85 measures. The duty on the two bags was, of course, identical, but even though the freight of the Bombay bag to Bellary was more than that of the Madras bag the fact that the former contained 15 more measures than the latter gave the retail merchant a greater profit from selling it than he would have earned by selling the Madras salt. The rates on the Madras Railway have moreover been raised of late years, while the Bombay salt travels cheaply to the Hospet and Bellary taluks by the Southern Mahratta Railway.

In Harpanahalli and the south of Hadagalli taluks Goa salt is extensively consumed. It is brought to the Dávanagere station of the Hubli-Harihar section of the Southern Mahratta Railway and thence taken northward by cart and so costs less for freight than the Madras salt. In Ádóni, however, salt is, by local custom, retailed by weight, instead of by measure, and there the Madras salt holds its own.

Saltpetre.

A few licenses are issued annually for the manufacture of crude saltpetre, but there are no refineries in the district.

ABKÁRI.

The Abkári revenue consists of that derived from arrack, foreign liquor, toddy, opium and hemp-drugs. Statistics will be found in the separate Appendix. When Tipu Sultan held sway over the district he prohibited the sale of both arrack and toddy, the consumption of alcohol being strictly forbidden by the Korán, but it was still continued in the villages, the proceeds being applied by the headmen and karnams to their own use. When the Company took over the country strong drink had so long ceased to be an article of revenue that little was known of its capabilities in that direction, and the right of manufacture and sale was farmed out annually to the highest bidder.

Arrack.

The district is at present supplied with arrack under what is known as the contract distillery supply system, under which the exclusive privilege of manufacture and supply of country-spirits throughout it is disposed of by tender. The successful tenderers (at present the owners of a distillery under native management in

CHAP. XII. ABKÁRI.

Bellary town) have the monopoly of supply of liquor of their own manufacture to the retail vendors within the district, the rates at which the supply is made being fixed by Government. The right of vend in each shop is sold separately. There is a small distillery in Sandur but it supplies only the shops within that State. The Abkári Department employs a preventive force to check the smuggling of arrack from the Nizam's Dominions, Mysore and Sandur.

Foreign liquor.

The foreign liquor trade is controlled in the usual manner, licenses to vend wholesale or retail being issued on payment of prescribed fees. The Commissariat Department has a special authorisation to issue rum to the canteen of the British regiment in the cantonment on payment of a special rate of excise duty, no license being required either from that department or from the canteen.

Toddy.

Since 1897 the toddy revenue has been managed on the tree-tax system under which a tax is levied on every tree tapped and the right to open shops for sale is sold annually by auction. All the toddy in the district is obtained from date palms. Even where palmyra and cocoanut palms exist, they are never tapped, as the art of climbing them is not understood by the toddy-drawers of the district. Practically all of these belong to the Ídiga caste, but they often employ Lambádis to help them collect and transport the toddy. The Ídigas, unlike the toddy-drawing castes of the southern districts, are not held in Bellary to carry ceremonial "pollution."

Except in Kúdligi taluk, where they are widely distributed, the date trees only grow in certain scattered localities and the toddy consequently has to be transported for great distances from these places to those which are less favoured. This is done on country carts, the toddy being poured into huge bags made of the whole hide of a buffalo, which are slung to a kind of scaffolding erected on the cart. Toddy from Kúdligi taluk travels regularly in this manner to shops in Bellary and Hospet taluks and even to portions of Alúr. In Alúr there are practically no date trees at all. Large quantities of toddy are also imported from the Nizam's Dominions across the Tungabhadra. It comes over in large buffalo-hide bags which are ferried across in the usual basket-boats, and the acrid smell of the stuff and the sight it presents squelching in these greasy receptacles at the bottom of the boats is particularly unappetising. Chowkis are established at the chief ferries and a duty of one anna a gallon, which is calculated to bring its cost up to that of toddy produced in the district, is

charged on the liquor when it arrives. The Haidarabad toddy is thus prevented from interfering with the Government monopoly. Competition from Mysore is obviated by an arrangement with that State by which trees are marked in Mysore for the supply of British shops and *vice versa*. Sandur State produces no date trees, so no complications ensue there.

A date tree should not be tapped until it is twelve years old. A V-shaped incision is then made just under the crown and the sap which exudes is caught in a pot suspended beneath it. Ordinarily a tree should only be continuously tapped for four months at the outside and should then be given a rest for two full years. Longer periods of tapping will injure or even kill it. So many trees were formerly killed by over-tapping that Government has been compelled to pass rules to check the practice. The palm-weevil does a certain amount of damage to the trees but its ravages are probably exaggerated, deaths which are really due to over-tapping being laid at its door.

Jaggery is nowhere now made from toddy in this district, nor is date toddy ever distilled for the manufacture of arrack.

Opium and hemp-drugs.

The sale of opium, preparations of the hemp plant, and poppy-heads for medicinal purposes is controlled under the system usual elsewhere. The smuggling of ganja from Mysore and the Nizam's Dominions is sufficiently common to need the greatest vigilance on the part of the preventive staff.

CUSTOMS.

Under the native governments land customs (sáyar or transit duties) were levied in Bellary under varying forms, and the right to collect them was usually farmed out. In 1788 Tipu's revenue from them in the Ceded districts was some four lakhs of rupees and in the treaty of 1800 with the Nizam the proceeds of them were put as high as Rs. 16½ lakhs.[1] They were levied at stations all along the main trade routes at intervals often only 10 or 15 miles apart, and as there was no proper control over the rates charged or the underlings who levied them the system greatly checked trade. Shortly after the Company took over the country Regulation XII of 1803 was enacted to organise these customs and bring them under the direct control of the authorities. All along the frontiers, customs chowkis were established at which a duty of 6 per cent. *ad valorem* was charged on both imports and exports, and—in the pious expectation that "town duties would have the effect of bringing merchants together and establishing regular markets"—the larger towns were also saddled with other similar chowkis, at

[1] Munro's letter of 13th August 1801 to the Board of Revenue.

CHAP. XII. CUSTOMS.

which a fresh duty was exacted. In 1804, there were 49 such 'chowki towns' in the Ceded districts. Even grain was taxed.

The system was a failure for a number of reasons. It was most difficult to assess the rates of the customs; the duties were expensive to collect; the collecting staff either overcharged traders or received bribes to undercharge them and formed "a perfect sink of fraud and corruption"; and the people avoided the chowkis by taking by-roads. A special difficulty in Bellary was the great length of the external frontier. Much harm was done to trade, merchants leaving chowki for non-chowki towns, commerce being diverted from its usual routes and some artisans (the weavers especially) leaving the district altogether.

The system was tinkered with for many years and eventually altogether abolished by Act VI of 1844. The revenue it brought in averaged, during the last 20 years of its existence, some three lakhs in Bellary and Anantapur together. There are now no land customs in any part of the district.

INCOME-TAX.

The income-tax is levied in the usual manner. Statistics will be found in the Appendix. Excluding the exceptional cases of Madras City and the Nilgiris, the average incidence of the tax per head of the population in the triennium ending 1902 was higher in Bellary than in any other district except Kistna, Madura and Tinnevelly, and the incidence per head of the tax-payers higher than in any other except Tanjore, Madura and Malabar.

STAMPS.

Stamps, both judicial and non-judicial, are sold under the systems customary in other parts. Statistics of receipts will be found in the Appendix. As elsewhere, plentiful harvests usually cause an increase in the sale of both judicial and non-judicial stamps, for the luxury of litigation is then possible and business of all kinds is brisk. Bad seasons, on the other hand, reduce the demand for judicial stamps by discouraging litigation and increase that for non-judicial stamps by the necessity which they occasion for raising money. This increase, however, dies away if the season becomes really acute, as credit then quickly shrinks and loans are with difficulty obtainable.

CHAPTER XIII.

ADMINISTRATION OF JUSTICE.

CIVIL JUSTICE—Village Munsifs' Courts—District Munsifs' Courts—The District Court—Rarity of litigation—Registration. CRIMINAL JUSTICE—The various Courts—Causes of crime—Criminal castes.—Grave crime. POLICE—Previous systems—Present administration. JAILS.

CHAP. XIII. CIVIL JUSTICE.

As in other districts, there are in Bellary three grades of civil tribunals, namely, village munsifs' courts, district munsifs' courts, and the District Court. These have the same powers and jurisdiction as are general elsewhere.

Village Munsifs' Courts.

In the latest year for which figures are available at the time of writing only ten village munsifs in the whole district tried any civil cases and the aggregate number of suits heard by them was only 342. The system of trial by bench courts under section 9 of the Village Courts Act I of 1889 has been introduced in certain areas in the district.

District Munsifs' Courts.

The number and jurisdiction of the district munsifs have undergone constant changes during the last 50 years. At present there are two of these officers, one stationed at Bellary and the other at Hospet, of whom the former has jurisdiction over Bellary, Alúr and Rayadrug taluks, and the latter over Hospet, Harpanahalli, Hadagalli and Kúdligi. The Ádóni taluk is within the jurisdiction of the district munsif of Gooty, who is subordinate to the District Court of Kurnool.

The District Court.

The District Court has thus no jurisdiction in Ádóni taluk, but exercises the usual powers in the remainder of Bellary and in addition has jurisdiction over six of the eight taluks (Anantapur, Dharmavaram, Hindupur, Kalyandrug, Madakasira and Penukonda) of the Anantapur district. The other two taluks (Tadpatri and Gooty) of this latter are within the limits of the Gooty munsifi.

Rarity of litigation.

In Bellary there is less civil litigation in proportion to the population than in any other district in the Presidency. In the latest year for which figures have been published fewer village munsifs tried cases, fewer suits were instituted in the courts of district munsifs, and fewer appeals were preferred than anywhere else, and there were no revenue suits at all either for the recovery of rent or for village officers' posts. In India litigation is the luxury of the well-to-do, and the people of Bellary have usually little margin for luxuries.

CHAP. XIII.
CIVIL JUSTICE.
Registration.

The registration of assurances is managed on the usual lines. Besides the Registrar at Bellary (who is in charge of the work in Anantapur district as well) there are ten Sub-registrars—one at the head-quarters of each of the other seven taluks and three more at Kampli, Siruguppa and Yemmiganúru.

CRIMINAL JUSTICE.
The various Courts.

All village magistrates in the district have the usual criminal powers in petty cases arising in their villages, but very few of them ever exercise them. At Kampli there is a special magistrate and at Bellary, Ádóni, Hospet and Náráyanadévarakeri there are benches of magistrates authorised to hear certain classes of petty cases occurring within those places. In Bellary there are also a Cantonment magistrate and a Town sub-magistrate. All Tahsildars have second-class powers, and in Alúr, Hadagalli, Harpanahalli and Rayadrug they regularly exercise them, being, however, assisted in their magisterial work by their taluk sheristadars. In Ádóni, Bellary, Hospet and Kúdligi practically the whole of the criminal cases are heard by the stationary sub-magistrates and the Tahsildars seldom use their powers. The Deputy Tahsildars at Siruguppa in Bellary taluk and Yemmiganúru in Ádóni have also second-class powers within their jurisdictions. The three Divisional Magistrates and the District Magistrate have the usual first-class powers. The Court of Session possesses jurisdiction over the whole of Anantapur district as well as throughout Bellary.

Causes of crime.

The district usually contributes its full share of the grave crime of the Presidency.[1] Several causes contribute to bring this about. Some of them are historical. Little more than a hundred years ago, under the Nizam's officers, the country was in a state bordering on anarchy and any man who could collect a following could live openly by crime with only a remote risk of punishment. The railways, again, have robbed some of the people of their only employment. Before the days of trains the wandering Korachas and Lambádis lived by trading with the west coast, driving down there once or twice a year large herds of pack-cattle laden with cotton, piece-goods, etc., and returning with salt, areca, cocoanut, and so forth. This occupation is now gone and these two castes, driven to less reputable means of livelihood, are responsible for much of the crime of the district.

Bellary is also the home of other castes with a natural aptitude for crime, such as the Donga Dásaris and, to a less and more local degree, the Bóyas.

[1] Statistics for recent years will be found in the separate Appendix to this Gazetteer.

The proximity of the Nizam's country also favours criminals, as they can sell their loot there with less chance of detection than in areas which are in closer communication with the local police, and when hard-pressed they can hide there with less difficulty.

Finally, the district is almost entirely dependent on local rain for its crops and a bad season or two soon drives its poorest classes to crime through actual necessity.

Criminal castes.

The most criminal caste in Bellary are the Korachas. Statistics show that, though they number less than one per cent. of the total population of the district, ten per cent. of the persons confined in the Bellary jail for dacoity and robbery in the years 1898 to 1902, both inclusive, belonged to their community. The Lambádis have to a great extent settled down to agriculture, cattle-grazing and the sale of fire-wood and grass, and comparatively few of their *tandas* are on the black books of the police, but the criminal sections of the Korachas[1] are too indolent or too wedded to their present more exhilarating existence to take to such humdrum occupations.

The gangs into which they and certain of the Lambádis and Donga Dásaris are in the habit of collecting are a feature of the district and are responsible for most of its crime. They are classed by the police as "permanent" or "wandering." The former are those which have a more or less settled habitation. Some 20 or 30 of them (the number varies from year to year) which are known to contain criminals are regularly watched by the police. The most notorious are the Koracha gangs round Tekkalakóta and Sirigéri in Bellary taluk. They are known generically as the "Rudrapádam gangs," one of the worst of them being settled in the hamlet of that name in Nadivi village. Many stories are told of their powers of disguising themselves and of their acuteness in evading the police. Registers are maintained showing the names of the members of such gangs and beat-constables and constables specially deputed periodically check with this roster the persons present in the gang. Absentees are required to explain the cause of their absence and their explanations are verified. If these prove false, their falsity will serve as evidence in favour of proceedings under the security sections of the Criminal Procedure Code, while if the absentee does not quickly return, neighbouring stations are warned and set to watch for him.

[1] See the account of the caste in Chapter III, p. 76.

CHAP. XIII. CRIMINAL JUSTICE.

Criminal castes.

"Wandering gangs" are those which pass through the district, but have no settled habitation within it. Their numbers vary largely. In 1898. 80 of them, comprising over 2,000 persons, were reported. They are accompanied wherever they travel by a specially-deputed constable, who is provided with a complete list of their members, and on their leaving the district they are handed over to the surveillance of the police of the district into which they are moving.

Grave crime.

Dacoities, cattle-lifting, and burglaries are the favourite forms of grave crime. Dacoities are the special forte of one section of the Korachas, cattle-lifting is mainly practised by this same section and the Lambádis, and house-breaking by another section of the Korachas. Petty theft at markets and other gatherings is the speciality of the Donga Dásaris.

Dacoities are specially common from February to June, and these months are consequently known as "the dacoity season." The roads are then at their driest, the Tungabhadra is fordable, and cultivation is almost at a standstill, and consequently travellers (the special prey of the dacoit) are numerous, the dacoits can get about the country easily and sleep in the open with comfort, and gangs can cross the river from Haidarabad and escape back over it without hindrance. The dacoits usually first investigate the chances of resistance from the occupants of the country-cart which they have marked down. This is done either by sending one of their number, respectably got up, to examine matters under the pretence of asking for betel and nut, or by throwing showers of stones at the cart to see whether any fire-arms will be discharged in reply.

Jungly and hilly country is naturally the favourite scene of action, as habitations are few and cover is plentiful. At some 90 of the worst of such places—'gháts' as they are termed—ghát talaiyáris have been posted to protect the roads. They are paid from the Village Service Fund, but their pay is disbursed through the police and their work is controlled entirely by the Police Department altogether independently of the revenue authorities. They are required to live in huts built at the gháts and are armed with lathis.

Torch-light dacoities of houses are less common. The perpetrators often disguise themselves by smearing their faces with ashes, paint or powdered charcoal. Guns are sometimes brought or the victims are frightened into submissiveness by the discharge of "dimmis," a sort of firework made by ramming powder into an iron cylinder. The Korachas have the reputation of being

especially brutal in their methods of extracting from their victims information as to where valuables are concealed, burning them with the torches without compunction.

Grave crime.

Cattle-lifting is managed in the usual manner, the animals being driven great distances for the first few days until pursuit has slackened. The cattle-dealing section of the Korachas mix the stolen bullocks with their own and thus sell them with small risk of detection. Lambádis seldom steal anything larger than sheep or goats.

Burglaries are usually committed by breaking through the roof, and not (as in the southern districts) the side walls, of the house. The walls in Bellary are usually of stone in mud and the roof of faggots and mud and the latter is thus the weakest point in a house.

Several unusual cases appear in recent police records. In two instances in 1899 thieves hired country-carts, drugged the drivers on the way, and then sold the carts and bullocks. Two of the drugged men died.[1] In 1901, 106 men of Chintakunta in Alúr taluk were charged with rioting in attempting by force to do pújá to a boulder in the tank of the neighbouring village of Kaminahal and to take from the tank a pot of water. The boulder is regarded as representing the goddess Madagalamma and the Kaminahal villagers believe that pújá done to it by themselves brings them prosperity, but that worship performed by others transfers the benefits from themselves to those others. They consequently strenuously resisted the efforts of the Chintakunta men to do the pújá and get a pot of the sanctified water. In the same year a Kuruba of Dévasamudram in Hospet taluk sacrificed his only son, aged five, before the village god in order to obtain treasure supposed to be hidden under the god's image. The case of suspected human sacrifice at Hampi with a similar object is referred to in the account of that place in Chapter XV (p. 277).

POLICE.

Previous systems.

Under the Vijayanagar kings the safety of person and property was entrusted to the provincial governors among whom the immediate administration of the empire was apportioned, and they were in theory bound to make good losses due to robbery and theft.[2] They passed on this responsibility to their kávalgárs (watchmen) who had charge of groups of villages and controlled the talaiyáris who were appointed to each. The talaiyáris were paid by grants of inam lands and fees in money and in kind from

[1] The inquest report on one of them who had been seen wandering naked (the thieves had stripped him) about the fields, staggering, falling, and getting up again, was that he died of madness, starvation and epileptic fits!

[2] See Nuniz' account (*Forgotten Empire*, 380).

CHAP. XIII. POLICE. Previous systems.

the villagers, and the kávalgárs by (i) a village rent-free or at a low quit-rent, (ii) a certain portion of inam land in every village in their jurisdiction, (iii) an allowance in grain upon each plough or upon the quantity of seed sown, (iv) an allowance in money, paid by husbandmen on ploughs and by tradesmen on houses, shops or looms, (v) a small duty on goods passing through the country and (vi) a similar duty, levied at fairs and weekly markets, on shroffs (paid in money) and other dealers (paid in kind).

The poligars who came into power after the downfall of the empire were similarly held responsible by the Bijápur and Golconda kings for all police duties and continued to employ the kávalgárs and talaiyáris. Haidar Ali resumed the possessions of many of the poligars and the inams of their kávalgárs, but retained the talaiyáris, who were placed under the amildar (tahsildar) and were the back-bone of his police system. Munro pays a high tribute to it and says that "the roads at this time "were perfectly safe, robberies were uncommon, and the police on "the whole was probably as well conducted as ever it has been "in any province of India." Tipu's weak control reduced matters to chaos again, the Nizam's Government did nothing to remedy things, and when the English took over the district abuses and oppression were rampant.

Munro says,[1] for instance, that if the village officers delayed paying the *kával* fees (detailed above) the poligars sent some of their men to commit thefts in the village or seized the village officers, beat them, and kept them in confinement until they paid what was due. The poligars also forced the ryots to transfer garden and other valuable land to them without compensation, confining them until they signed the necessary deeds, and compelled the karnams to make over to them large tracts of Government land and to enter these in the village accounts as waste.

"Even," he writes, "if all thefts were made good in any par- "ticular district, which never was the case, the contributions paid by "that district to the Kaweligar (*i.e.*, the poligar) were always more "than the equivalent of this loss, and greatly exceeded any that would "probably have been sustained from ordinary thieves. In districts "(*i.e.*, taluks) immediately under Kaweligars or in those adjoining to "them there is always the greatest number of robberies . . . . "It is among the Kaweligars' peons that almost all thieves are "sheltered, for it is to that body that all the most skilful adepts "belong, who therefore rob as it were under public authority.

[1] Letter to Board of Revenue, dated 20th March 1802.

Previous systems.

"Though they are always suspected when a robbery is committed it "is difficult to fix it upon any individual of the gang, not only from "the dexterity in eluding discovery which they have learned from "long practice, but also from the dread in which the inhabitants stand "of them, for were any person to inform against them he would most "likely be either robbed or murdered."

Munro reverted to Haidar's system and the duty of detecting offences devolved on the village talaiyáris, whom he made "a primary and anxious object of care and attention," and the peons of the Tahsildars (amildars), the former retaining their inams and the latter being under the orders of the Tahsildars and the District Magistrate. In Bellary, Ádóni and Hospet towns there were in addition police officers, called Kotwals, with a separate body of peons under their orders.

Regulation XI of 1816, by which the talaiyáris were placed under the immediate control of the heads of the villages, was largely due to Munro's advocacy.[1] The system it inaugurated continued in operation until the existing Police Act XXIV of 1859 brought the present force into being.

The old system had not been a success. The duties of the Tahsildars' peons were partly of a police and partly of a revenue nature, and the report [2] of the Commissioners appointed to investigate the alleged prevalence of torture had left an uneasy feeling that their actions would not always bear the light. The new Act was introduced first into Hospet taluk and afterwards by degrees throughout the district, the establishment being complete by 1860. The talaiyáris, however, survived all these changes and continued under the control of the village heads and the revenue authorities and in the enjoyment of their old emoluments. In 1898 they were given brass badges and lathis as insignia of their office.

Present administration.

The police force is now administered by the District Superintendent, who is in direct charge of all the eight taluks, there being no Assistant Superintendent to help him. The charge is admittedly a heavy one.[3] Work is also hampered by the difficulty of recruiting suitable men in the Canarese-speaking taluks. The standard of height has been lowered to 5 feet 4 inches for some years past without marked improvement, even though the standard of education insisted upon is low. The Bellary police are perhaps

[1] Arbuthnot's *Munro*, cxxxix—cxl.

[2] Printed in 1855.

[3] Statistics of the Department will be fuond in the separate Appendix to this Gazetteer.

CHAP. XIII. POLICE.

as a class unintelligent and unambitious, but on the other hand they are less ready to obtain convictions by doubtful methods than their comrades in certain other districts.

JAILS.

When the Ceded districts were handed over to the Company there was not a single jail within them. The early native governments punished crime by cutting off the offender's feet or hands or hanging him up by a hook under his chin[1] and had no need of prisons. Writing to the Board in February, 1806, Munro complained that he had to confine his convicts in open choultries or in the chambers in the gates of forts and that, as the guards always took shelter when it rained, almost every wet night resulted in an escape from custody!

There are now in the district nine subsidiary jails—one at each of the eight taluk head-quarters (except Bellary) and two others at Yemmiganúru and Siruguppa—and a district jail at Bellary with accommodation for 409 prisoners. In 1866 it was proposed to erect a central jail at the latter place, but eventually Vellore was selected instead. In the next few years the Bellary Jail was practically re-built. It now constantly proves too small for the demands made upon it and is being enlarged by the addition of 100 new cells. The chief industry carried on within it is the manufacture of the woollen blankets of the country.

[1] Nuniz, in *Forgotten Empire*, 383

CHAPTER XIV.

LOCAL SELF-GOVERNMENT.

THE LOCAL BOARDS—The Unions—Receipts of the Boards—Chief items of expenditure. THE TWO MUNICIPALITIES—Bellary Municipality—Improvements effected by it—Ádóni Municipality.

CHAP. XIV.
THE LOCAL BOARDS.

OUTSIDE the two municipalities of Bellary and Ádóni, local affairs are managed by the District Board and the three taluk boards of Ádóni, Bellary and Hospet. The jurisdiction of each of these latter corresponds with that of the Divisional charge of the same name, the Ádóni board controlling affairs in the Ádóni and Alúr taluks, the Bellary board managing Bellary and Rayadrug, and the Hospet board looking after the four western taluks.

The Unions.

There are also nineteen Unions. Under the Ádóni board are those at Alúr, Holalagondi, Kautálam, Kosgi and Yemmiganúru; under the Bellary board those at Hiréhálu, Kanékallu, Kudatini, Kurugódu, Rayadrug and Siruguppa; and under the Hospet board those at Hadagalli, Harpanahalli, Hospet, Kámalápuram, Kampli, Kottúru, Kúdligi and Náráyanadévarakeri. The chief source of their income is the house-tax, which is levied in all of them at the maximum rates permissible under the Local Boards Act. The average assessment per house is slightly over twelve annas per annum.

Receipts of the Boards.

The incidence per head of the population of the total receipts of all the boards is up to the average for the Presidency as a whole. The chief item in the income[1] of the boards is, as usual, the land-cess, which is levied at the rate of one anna for every rupee of the land assessment and is collected in the ordinary manner. Next follow the receipts from tolls, which are collected at thirteen gates at half the maximum rates admissible, and from the ferries across the various rivers, which latter have already been referred to in Chapter VII. The amount realized by the sale of the right to collect fees at the various weekly markets is usually considerable. The market at Chittavádigi is far the largest in the district, but those at Hospet, Yemmiganúru, Kottúru and Harpanahalli are all of them well attended.

[1] Statistics of income and expenditure are given in the separate Appendix to this volume.

CHAP. XIV. THE LOCAL BOARDS.

Chief items of expenditure.

The chief objects on which Local funds are expended are, as usual, roads, medical institutions and schools. The chronic impecuniosity of the boards has prevented them from always spending the minimum prescribed by Government (half the land-cess plus the net receipts from tolls) on improving communications. The hospitals and dispensaries and the schools of the district have been referred to in Chapters IX and X above.

THE TWO MUNICIPALITIES.

The only two municipal towns are Bellary and Ádóni. Statistics of the income and expenditure in these will be found in the separate Appendix. It has several times (in 1884, 1885 and 1898) been proposed that Hospet, which ranks next to them in size, should be constituted a municipality, but the objections that its suburb Chittavádigi would contribute most of the income while Hospet itself would absorb most of the expenditure, and that the town contains but few citizens qualified to serve as municipal councillors have always prevailed.

Bellary Municipality.

Bellary was one of the first mufassal towns in the Presidency to adopt municipal government. Before the passing of the first regular municipal enactment, the Towns Improvement Act of 1865, there was in force an Act (XXVI of 1850) which permitted the inhabitants of any town, with the sanction of Government, to constitute the place a municipality and to tax themselves for its improvement. Even though Government promised to contribute a sum equal to the amount raised by taxation the people in general showed little anxiety to avail themselves of the benefits of this self-denying ordinance and it was almost a dead letter. In 1861, however, the Cantonment Joint-Magistrate of Bellary forwarded to Government a petition from "the respectable native inhabitants residing within military limits" praying for the application of the Act to that area. The petition was declared to be a "free and spontaneous act" showing a "desire for self-dependence," and in 1863 the Act was introduced accordingly into "the Cowl bazaar portion of the cantonment." Almost simultaneously "the civil pettas" were similarly brought separately within it. The proposal to govern both areas by means of one council was opposed by the military authorities on the ground that they did not wish their buildings to be interfered with by outsiders and by the people of the civil pettas from a fear that the taxes levied from them would go to the improvement of the cantonment roads. Apparently, however, little or no real action followed the introduction of the Act and municipal government proper dates from 1867, the year the Towns Improvement Act was brought into force into the town. In introducing it, Government did away with the dual control which had formerly existed, and the council was given authority

THE TWO MUNICIPALITIES.

over both the cantonment and the civil station. The cantonment has recently (1904) been again separated from the municipality. The boundary between the two is shown in the map of the town in this volume.

The privilege of electing a proportion (one-half) of its members was conferred on the council in 1877. It has elected its own chairman since 1885. The incidence per head of the population of the municipal taxation is just equal to the average for the whole Presidency. In October 1886 the bazaar-men were dissatisfied with the municipality and its taxation, went on strike and shut their shops for a short time, but no other instance of open obstruction is on record.

Improvements effected by it.

The council has attended in the usual manner to the sanitation and lighting of the town and has maintained the schools and medical institutions referred to later, but otherwise it can point to few notable improvements as the fruit of its forty years of rule. In 1872 the causeway from the south gate of the fort to Cowl bazaar was built at a cost of some Rs. 5,000 and the Mainwaring tank has been revetted with stone. But the town is still without a regular water-supply or any system of drainage. Its high school is located in an unsuitable building and its hospital in one which was presented to it. A market was indeed built in Cowl bazaar in 1874 at a cost of Rs. 14,000, but the market-people have persistently declined to use it, even when the stalls were offered to them gratis, and part of the building is now occupied by the Cowl bazaar dispensary and utilised for other municipal purposes, while the rest of it has fallen down.

The various attempts which have been made to improve the water-supply of Bellary are referred to in the account of the town in Chapter XV (pp. 223–4).

Ádóni Municipality.

Ádóni, like Bellary, was one of the few towns in the Presidency which voluntarily applied to be constituted a municipality under Act XXVI of 1850. The Act was introduced there in May 1865 but before the new council could do any real work the Towns Improvement Act of the same year was passed. This was extended to Ádóni in 1867, the same year in which it had been introduced in Bellary. The town has been allowed to elect the usual proportion of the members of its council since 1899, and since 1885 the council has elected its own chairman. Besides maintaining educational and medical institutions and attending to the conservancy of the town, the council has carried out the water-supply scheme mentioned in the account of Ádóni in Chapter XV (p. 200) and built, at a cost of Rs. 10,000, a Jubilee market.

CHAPTER XV.

GAZETTEER.

ÁDÓNI TALUK—Ádóni—Basarakódu—Chinnatumbalam—Guruzála—Hálvi—Kautálam—Kosgi—Mantsála—Nágaladinne—Peddatumbalam—Yemmiganúru. ALÚR TALUK—Alúr—Chippigiri—Gúliam—Harivánam—Holalagondi—Neraniki—Yellarti. BELLARY TALUK—Bellary—Hiréhálu—Kappagallu—Kenchanguddam—Kudatini—Kurugódu—Siruguppa—Tekkalakóta. HADAGALLI TALUK—Belláhunishi—Dévagondanahalli—Hadagalli—Hampáságaram—Hiréhadagalli—Holalu—Kógali—Mágalam—Mailár—Mallappan Betta—Modalukatti—Sógi—Tamburahalli. HARPANAHALLI TALUK—Bágali—Chigatéri—Halavágalu—Harivi—Harpanahalli—Kúlahalli—Kuruvatti—Nilagunda—Uchchangidurgam—Yaraballi. HOSPET TALUK—Anantasainagadi—Daróji—Hampi—Hospet—Kámaláparam—Kampli—Náráyanadévarakeri—Timmaláparam—Tóranagallu. KÚDLIGI TALUK—Ambali—Gudékóta—Gunáságaram—Jaramali—Kottúru—Kúdligi—Nimbalagiri—Shidégallu—Sómaláparam—Ujjini—Vitanadurgam. RAYADRUG TALUK—Gollapalli—Honnúru—Kanékallu—Rayadrug.

ÁDÓNI TALUK.

CHAP. XV. ÁDÓNI.

ÁDÓNI, the most northerly taluk in the district, forms with its next neighbours Alúr and Bellary, and with Rayadrug in the extreme south, the eastern division of the district, most of which is a level plain of black cotton-soil. Two-thirds of Ádóni is covered with this cotton-soil (the remainder being red ferruginous land) and except for the cluster of granite hills round about its head-quarter town and a few rocky eminences to the north-east of these (the country surrounding which is one of the pleasantest parts of the district) it is a nearly level plain with a slight slope towards the Tungabhadra, which receives the whole of its drainage through a number of unimportant *vankas* or streams.

Statistics concerning Ádóni are given in the separate Appendix to this volume. The density of its population per square mile is higher than that of any other taluk in the district, even though in the 1876 famine one-third of its inhabitants disappeared and its people are even now fewer in number than they were before that visitation. It contains an unusually large proportion of Musalmans, and the weaving centres at Ádóni town and Yemmiganúru are two of the most important in the district. More than half its people speak Telugu and the parent-tongue of a quarter of them is Canarese.

Next to that in Alúr taluk, its cotton-soil is the best in the district, the average assessment per acre upon its dry land being 14 annas. Its crops are however almost entirely dependent on rainfall, only one per cent. of its cultivated area, most of which is land under wells, being classed as protected in all seasons. Cholam is the staple food-crop and then follows korra, but about a fifth of the cropped area is usually grown with cotton.

The more notable places in it are the following:—

Ádóni: The municipality of Ádóni, the head-quarters of the taluk and the division, is the second largest town in the district, the commercial centre of the northern taluks, and a place of much historical interest. Its inhabitants number 30,416, and as many as 11,299, or over a third, of them are Musalmans. It is a growing town, its population having increased by 35 per cent. in the last twenty years, and it contains a railway station, a sub-registrar, a police-station and a travellers' bungalow. It lies at the foot of a cluster of steep and rugged hills upon some of which stand the ruins of its ancient fortress and of the houses, temples and mosques which sheltered within it. The town is built in the crowded fashion usual in Bellary and the only part of it which is pleasant to the eye— that which immediately adjoins the hills—is reputed to be feverish.

The traditional accounts of the first founding of the Ádóni fort are conflicting and uncertain and it is not until the middle of the fourteenth century that its story becomes at all clear. It was at that time perhaps the finest stronghold of the Vijayanagar kings and was consequently ever an object of contention in the numerous political convulsions which swept over this part of the country. Ferishta says[1] that the Vijayanagar rulers "regarded it as impregnable and had all contributed to make it a convenient asylum for their families," and though several times threatened it was never taken from them until their final downfall at the battle of Talikóta in 1565.

In 1366, during the campaign between Bukka I. of Vijayanagar and Muhammad Shah of the Báhmini line referred to on page 32 above, it was threatened by the latter. Ten years later, Muhammad's son Mujáhid besieged it for nine months in vain. In 1406, during the campaign caused by the Mudkal beauty (page 35 above), Firoz Shah of the same line attacked it, but Deva Ráya of Vijayanagar made peace before it fell. In 1537, Ibrahím Ádil Shah of Bijápur invested it but retreated on the approach of a relieving army from Vijayanagar. About 1551, Venkatádri and Tirumala,

[1] Briggs' *Ferishta*, iii, 134.

[2] Sewell's *Forgotten Empire*, 26, 45, 60, 172.

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the two brothers of Ráma Rája, the usurper of the throne of Vijayanagar, rebelled against him and seized the Ádóni fort. Ráma Rája called in the help of the Sultan of Golconda, and besieged the place. After six months it capitulated, but Ráma Rája pardoned the brothers.[1]

After the defeat of the Vijayanagar power at Talikóta in 1565, the Muhammadan kings of the Deccan were deterred by mutual jealousies from at once following up their success and Ádóni remained for three years in the possession of a chief of the fallen empire who had assumed independence. In 1568, however, the Bijápur Sultan Alí Ádil Shah sent his general Ankus Khán to reduce the place. Several indecisive actions were fought in the plains below it and at length the Vijayanagar chief was shut up within the fort and so closely besieged that he eventually surrendered.[2] Thenceforward the place continued to be a Muhammadan possession until it was ceded to the Company in 1800, and, as will be seen immediately, the buildings in its fort are now considerably more Musalman than Hindu in appearance.

Several local and other manuscripts[3] give lists of the various Musalman governors, but few of those are now remembered or did anything worth remembering. One of the first was one Malik Rahiman Khán, who held the post for twenty-seven years, from 1604 to 1631. His tomb, which will be referred to again, still stands on the fort hill. The best known of them all is Sidi Masáud Khán (1662–1687). He was one of several Abyssinians who attained to high office under the Musalmans and is remembered in history as an unsuccessful regent of Bijápur from 1678 to 1683, in which latter year he retired permanently to his jaghir of Ádóni. An inscription on a masonry well just west of the lowest gate of the fort relates how he constructed it; as the inscribed panels on its façade show, he built the great Jamma Masjid in the town, the finest piece of Muhammadan architecture in the district; and an inscription on a stone now standing at the northern end of this commemorates his erection of a new bastion in the fort. His diwán, Venkanna Pant, dug the fine well in the town which is still known by his name.

In 1687 Aurangzeb, the Delhi emperor, annexed the Bijápur king's territories and sent Gházi-ud-dín Khán to reduce Ádóni. Tradition says that after an unsuccessful attack on Masáud Khán's forces in the plain below the fort (in the course of which, however, diwán Venkanna Pant was mortally wounded) Ghází-ud-dín Khán,

[1] Briggs' *Ferishta*, iii, 397.

[2] *Ibid.*, 134.

[3] The best of them are two belonging to the karnams of Kantálam and Vallúr and one on Kantálam in the Mackenzie collection.

knowing his opponent's affection for the Jamma Masjid, brought him to his knees by training his guns upon it. Masáud Khán, who held the building dearer than his life, surrendered to save it.[1] He declined to enter Aurangzeb's service and died in comparative obscurity.[2]

From 1688 to 1702, say the manuscripts already referred to, Ádóni was governed by two Rajputs named Anúp Singh and Bhíma Singh. Both gave trouble to their sovereign Aurangzeb. The stone mantapam, built in the uncommon Northern India style, which stands immediately south of the Rámanjéri tank bund contains an inscription saying that it marks the spot where Rája Anúp Singh, his two "queens", his seven concubines and nine handmaidens went to the celestial regions in 1698. The ladies doubtless committed sati with their lord.

In 1703 Ghází-ud-dín, apparently the general who had taken the place from Masáud Khán, was appointed to govern Ádóni. He was followed by another long list of men whose names are now forgotten.

In 1723 the Nizam, Aurangzeb's Governor of the Deccan, threw off all real allegiance to his master. In 1756 Ádóni was granted as a jaghir by the Subadar of the Deccan to his brother Basálat Jang. His attack upon the poligar of Bellary in 1775 and his defeat by Haidar Ali's relieving army is referred to in the account of Bellary below (page 217). He died in 1782 and is buried in an imposing tomb just west of the town. His jaghir lapsed by his death to the Nizam, and his son Muhabat Jang was appointed governor of the place.

In 1786 Tipu Sultan attacked the fort. Ádóni was at that time the residence of many members of the Nizam's and Muhabat's families and the latter at first tried to buy off the invader. Failing in this, he defended himself stubbornly. A relieving force from Haidarabad eventually diverted Tipu's attention and Muhabat Jang took advantage of the opportunity hastily to evacuate the fort and get across the Tungabhadra. When Tipu returned to Ádóni he found the place empty of troops but in other respects untouched. "The guns were found mounted on the walls," writes Wilks,[3] "the arsenal and storehouses, the equipage of the palace, down, as Tipu affirms, to the very clothing of the women, was found in the exact state of a mansion ready furnished for the reception of a royal

[1] See Sewell's *Forgotten Empire*, 219. The story is also recounted in two old manuscripts in the possession of the Khátif of the Jamma Masjid and the karnam of Vallúr respectively.

[2] Duff, *Hist. of Mahrattas*, i, 346.

[3] Wilks, ii, 110.

establishment. The Sultan, however, foresaw the probability of being obliged to relinquish the place on the conclusion of peace, as he immediately removed the guns and stores to Gooty and Bellary and effectually destroyed the fortifications."

The place was never afterwards a military post. In 1792, on the conclusion of the war with Tipu, the fort formed part of the possessions of his which were given up to the Nizam and eight years later the Nizam ceded it to the Company.

The remains of the fortifications of Ádóni surround a group of five hills which stand in an irregular circle and enclose between them a considerable area of lower ground. The pathway up to this from the town leads through three large gates connected with three lines of walls one above the other. At the bottom, between the first and second walls, are Sidi Masáud Khán's well already mentioned, which is just west of the lowest gate; another well shown by an inscription on it to have been built by Kiza Ambar, a diwán of his; several Hindu temples, some of which contain odds and ends of well-carved stone; and some mosques, none of which are of architectural beauty.

The highest of the five hills of the fort is the northernmost, called the Bárakhilla, on the top of which are the ruins of the old magazines and a quaint stone cannon. Next west comes the Tálibanda, on which stands a large pípal tree which is a conspicuous landmark for many miles round, and the other three, going from west to east, are Hazárasidi, Dharmabetta and Tásinabetta.

Part of the way up the Bárakhilla, under an enormous boulder and faced by a conspicuous banyan tree, are the oldest and most curious antiquities in the place, namely, some Jain tirthankaras, in the usual attitude of cross-legged absorption, carved upon the rock. Three of them are about nine inches high and opposite these are three other larger and more elaborate figures, the biggest of which is some three feet in height. This has the curly hair, the long ears, the up-turned palms and the absence of clothing usual in such representations, and above it is a sacred umbrella with four tiers. The Jain Márwáris of Ádóni have recently built a wall in front of these three larger images and now do worship to them. The figures seem to have been little known previously. These Jains had the third of the larger images, that on the left of the spectator, carved there to match the other two, and they have unfortunately made some attempt to "restore" these others. Like the similar hermitage in the Rayadrug fort (see page 300 below), the spot is perhaps the most picturesquely situated and commands the finest view in all the hill. The early Jains seem to have had an eye for such things.

Two tanks supplied the fort with water and cultivation still continues under the lower of them, called the Morári tank. Just south of this is the Singára Masjid or "beautiful mosque," said to be so called because it stood in the *Singára tótam* or "beautiful garden" of Masáud Khán. It is in no way remarkable architecturally, but is a good example of the manner in which the Musalmans turned the Hindu temples into mosques. The infidel carving has been chipped off the stone pillars, these have been coated with plaster, and arches have been built in front of the façade; but within the building are the horizontal Hindu ceilings with their ornament still untouched. Almost every one of the several small mosques within the fort, none of which are deserving of detailed description, bears signs of having been constructed in part with pillars or other materials looted from Hindu temples. In one case, that of a small mosque east of the main route up the fort, the plaster has peeled off and revealed an inscription recording that the building is a temple to Ráma built in 1517 A.D. in the time of Krishna Deva of Vijayanagar. Doubtless there are other similar records hidden under the plaster in other similar buildings. South of the Singára Masjid, in a striking situation at the foot of a huge wall of sheer rock, is Malik Rahiman's tomb already referred to. The tombs near it are those of his wives and offspring. Part of the building was obviously once a Hindu temple. Government still makes an annual allowance for its upkeep.

The present town of Ádóni is apparently not older than the Musalman occupation in 1568. Previously, perhaps, there were few dwellings outside the fort walls. It is divided into nine pettahs of which one, Venkannapet, is named after Sidi Masáud Khán's diwán and another, Bábanagar, after his son.

The only buildings of interest in it are Basálat Jang's tomb, Venkanna's well, and the Jamma Masjid, already alluded to. The well is a fine work some 60 yards square and about 40 feet in depth constructed in cut stone, but its water is brackish. Basálat Jang's tomb lies west of the town and is a picturesque spot, shaded by margosa trees. His wife lies beside him. The grave itself is marked by a small erection made of the handsome red porphyritic granite and the fine-grained greenstone which occur on the fort hill. Government makes a grant for its upkeep. In the fields to the west is a big ídga which Basálat Jang is said to have built.

The Jamma Masjid, as has been said, is the finest piece of Muhammadan architecture in the district. It is stated to have cost two lakhs and to have taken two years and nine months to

erect. A photograph of it is given in Fergusson's *Bijapur Architecture* and Meadows Taylor there describes it as "a fine specimen of the florid architecture of the period," and "more elegant, perhaps, than any building of its kind in Bijápur itself." He notes, however, several traces of Hindu influence in its details, such as the balconies and panels of the minarets, the latter of which contain figures of very Hindu form and foliage of a design which, though very exquisite, is not Saracenic. The mosque is built within a court surrounded by an enclosing wall, the gateway in which faces it, and in front of it is the usual pool for the ablutions of the congregation. Built into its fine façade are fifteen black stone slabs on which are carved, in Persian, praises of the mosque and its builder and several verses giving the date of its completion as 1079 Hijri (24th June 1666 to 12th June 1667).[1] Within the mosque are two doorways delicately carved out of black stone and many paintings "in geometrical and floral designs "with pictorial scenes from the Koran. They are highly executed "in a style met with in many Muhammadan buildings in the "North of India, but more seldom in the south."[2] Tradition says that the last of the Bijápur Sultans sent Sidi Masáud Khán a stone slab or tray on which were borne a thousand pieces of gold for the mosque. The stone was built into the mosque, and is still shown, and the money was spent on decorating the building.

On each side of the court in which the mosque stands are two mantapams supported on polished black stone pillars of Chálukyan design; other pillars of the same style stand within the court; and from either end of the cornice hang two long chains, each ingeniously carved from a single piece of fine-grained green stone. Local tradition and some of the manuscripts already referred to agree in saying that all these were looted from the Chálukyan temple at Peddatumbalam twelve miles to the north, and the same story is told also in that village—see the account of it on the next page.

The Ádóni municipal council has been referred to in the last chapter. Its chief undertakings have been to provide itself with an excellent office and the town with the Jubilee Market (constructed in 1887 at a cost of Rs. 10,000) and a supply of water. The last-named depends upon the Nallacheruvu, a large tank which lies among the cluster of hills on which the fort stands. It has

[1] Each Persian letter represents some number. It was a favourite exercise of ingenuity to indicate a date by composing a sentence the numerical value of the first letters of the words in which should, when added up, total to the number of the year required.

[2] Mr. Rea's report in G.O., No. 757, Public, dated 21st July 1896. The custodians of the mosque would not allow me to enter it.

been improved, and filter-beds, a reservoir, and pipes to take the water to the town have been provided. The supply is supplemented by the Rámanjala spring, close under the hill just east of the Nallacheruvu, a source which never dries up in the hottest weather. A masonry building was erected round this, as an inscription on it shows, as long ago as the forty-sixth year of the reign of Aurangzeb (A.D. 1703). From first to last the total capital cost of the water-supply scheme has been Rs. 1,57,000, of which Government contributed Rs. 81,000 and lent another Rs. 66,000. It was completed in September 1895. The supply is somewhat precarious. In 1899 the water in the tank fell below the level of the offtake and baling was necessary for six months. Latterly there has been no trouble. The weaving industry of Ádóni and its trade and cotton presses have been referred to in Chapter VI, and its medical and educational institutions are mentioned in Chapters IX and X respectively. It contains, in the Roman Catholic Mission compound, the oldest European tombstone in the district, erected to the wife of Captain J. J. Ferreira, buried January 27, 1717.

Basarakódu: Some six miles east-south-east of Ádóni. Population 664. It contains one of the best known of several shrines in this taluk which are located in the natural caves which so often occur in its bouldery hills. This cave is at the base of a rocky hill a short distance south-east of the village and is formed by a huge mass of rock which lies on the top of another with an opening between. It is about fifteen feet square and six feet high. Pújá is performed once a year on the first of Chittrai, when an image of Hanumán is brought to the cave from a small temple in the village. If there should have been drought before, the proceedings are said to be invariably followed by rain.[1] About a mile from the village on the road to Ádóni is another shrine in a cave. It is dedicated to Sómésvara. Other similar "temples" occur at Kosgi, Peddatumbalam and Bellagallu in this taluk and doubtless at other villages also. These natural caves and shelters are also used for secular purposes. Some at Árakallu, on the Ádóni-Yemmiganúru road, are occupied by stables, a blacksmith's shop and a much frequented toddy-shop.

Chinnatumbalam: A village containing 2,044 inhabitants and a police-station, situate thirteen miles in a direct line nearly due north of Ádóni. Its splendid tank, most picturesquely walled in by wild, rocky hills, has already been referred to on p. 89 above. The village clusters round the foot of one of the hills which flank the embankment and, as usual, contains the ruins of fortifications. The Narasimhasvámi temple and two of the mantapams in the

[1] Mr. Rea's report in G.O., No. 827, Public, dated 29th November 1892.

Rámalingasvámi temple, which latter has been "restored" in the worst modern taste, are supported by pillars which are Chálukyan in design and there are two ruined and deserted Jain temples with the typical stone pyramidal roofs. One of them possesses the uncommon addition of a verandah or gallery running all round it. In the Sómésvara temple, east of the village, is an inscription. A family of Balijas makes the ordinary variety of glass bangles, and in the neighbouring village of Muchchigiri two Bóya families carry on a similar industry.

Guruzála: A small village of 474 inhabitants in the north-east corner of the taluk. It is known for its temple to Siva, which is said to be one of 108 Siva temples to be found along the banks of the Tungabhadra. The shrine at Rámpuram is another of these. Outside the temple are three inscriptions, there is another at the doorway of an adjacent shrine, and a fifth stands near the temple on the river bank in the neighbouring village of Rávachóti.

Hálvi: Nine miles east of Kosgi; population 2,348. Hálvi hill is a bold one, towering up conspicuously at the edge of the Tungabhadra alluvium. The village is known for the magnificent well it contains. This is said to have cost five lakhs of rupees and is the finest work of the kind in the district. A feature of it is the covered flight of steps which leads down to it and which is used as a halting place by travellers. It was built by one Vyásanna, who was a désáyi in this part of the country. His great-grandson is now karnam of the village. It is a common superstition in these parts that it is unlucky to quite complete the building of a well or tank, the death of the builder following soon after, and Vyásanna purposely left part of the parapet wall unfinished.

Kautálam: A union containing 4,798 inhabitants and a police-station, situate thirteen miles in a direct line north-west of Ádóni.

One of the Mackenzie manuscripts[1] says that the traditional origin of the place is that it was granted to the court poet of king Jagadékamalla of Kalyáni (perhaps Jagadékamalla II., 1138–1150 A.D.) as a reward for a flattering poem he had indited. The name is said to mean "poet's palm" and to refer to the palm trees which abounded in it at the time of the grant. The grant was continued by the Vijayanagar kings[2] but resumed by the Musalmans when

[1] Wilson's *Catalogue*, p. 143, No. 24 (5).

[2] An inscription, indistinct in places but belonging to Vijayanagar times, in the Hanumán temple in the village throws an interesting sidelight on revenue administration in those days. It says that the ryots having emigrated in a body across the Tungabhadra on account of the exactions made from them, the king promised that if they would return and again cultivate their fields they should be protected from further maltreatment.

they became possessors of the country round about Ádóni. Thenceforward Kautálam was administered, sometimes directly and sometimes through amildars and other deputies, by the governor of Ádóni for the time being.

There are in the village the tombs of two holy men, Ranga Aiyar and Fakír Khádir Linga, the descendants of both of whom still reside there. Neither of the buildings are architecturally noteworthy. Ranga Aiyar, say the local historians, was a saint of much repute who at the request of a former ruler brought rain from heaven when there was a sore famine in the land and was in recompense given a considerable sum of money. This he devoted to building the Késavasvámi temple in the village.

Khádir Linga had a more eventful existence. One day, while Sidi Masáud Khán was governor of Ádóni and Kouéri Rao was one of his diwáns, Khádir Linga kissed the daughter of the latter as she was being carried in a palanquin through the streets of Ádóni. The girl told her father and the fakír was sent for and imprisoned. He however miraculously escaped from his guard and was shortly afterwards found wandering in the bazaars as usual. He was retaken and thrown from the top of the Bandarakal, the high rock at the back of Malik Rahiman's tomb in the Ádóni fort. This punishment had no more effect than the other and he was again found wandering in the town, quite unhurt. The governor had him again arrested and in the presence of himself and the diwán made an elephant stamp on his head. But Khádir Linga was none the worse. Every time the elephant stamped, the fakír's head sank into the ground, and it bobbed up again serenely directly the animal's foot was raised! The governor then saw that the fakír must indeed be a man of much power, and in dread gave him as a jaghir the village of Itsalahálu, near Kautálam. This grant, or as much of it as remains unmortgaged, his descendants still enjoy, and they also get an annual allowance from Government of Rs. 562 for the celebration of their ancestor's *urus*.

The small mosque in the village is stated in a manuscript belonging to the karnam to have been built and endowed by Masáud Khán. Like others of his mosques, it seems to have been constructed largely from the remains of Hindu temples. The big bastion is stated in the same paper to have also been erected in Masáud's time.

Kosgi: A union 18 miles north of Ádóni. Population 7,748; railway-station; police-station. The place is built close under a hill between 400 and 500 feet high the sides of which are covered with huge blocks of granite lying piled one upon the other

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in an absolute confusion which Mr. Bruce Foote considers[1] can have been brought about by nothing short of severe earthquakes. The many rocky hills round about the village are usually conspicuous for the great size of the granite blocks which form them, and on one which is just west of the railway about three miles south of Kosgi station stands a tor which Mr. Bruce Foote regards as the finest known in South India. It consists of a huge tower-like mass, on the top of which are perched two upright, tall, thin blocks of granite, the whole being some eighty feet high. It is conspicuous for miles in every direction and is known to the natives as "the sisters" (*akkachellalu*). It looks more striking from Peddatumbalam than from the Kosgi side.

Round the lower part of the hill under which Kosgi is built run ruined lines of fortifications In the old turbulent days the place was the stronghold of a poligar One of his descendants is now headman of the village. Like others with similar pedigrees, he keeps his womenkind gosha. The villagers hold him in respect and call him the "reddi dora." The doings of his ancestors are commemorated on some half a dozen of the *virakals* (the stones recording the deeds of heroes which are so common all over the district and have been referred to on p. 49 above) of more than ordinary size and elaboration.

About a mile south of the village, in a corner between three hills, are five stone kistvaens. Only one is now intact.[2] It is larger than the usual run of such erections.

The industries of the village include a tannery and the weaving of the ordinary cotton cloths worn by the women of the district.

Kosgi was very severely hit by the 1877 famine and in 1881 its population was 27 per cent. less than it had been in 1871. But in the next decade its inhabitants increased at the abnormal rate of 44 per cent. and it is now a fairly flourishing place.

Mantsála: A shrotriem village with a population of 1,212 on the bank of the Tungabhadra in the extreme north of the taluk. The village is widely known as containing the tomb of the Mádhva saint Srí Rághavéndrasvámi, the annual festival in August connected with which is attended by large numbers of pilgrims, including even Lingáyats, from Bombay, the Nizam's Dominions and even Mysore. The tomb itself is not of architectural interest. The grant of the landed endowment attached to it is said in one of the Mackenzie MSS. to have been made by Venkanna Pant, the

[1] *Mem. Geol. Surv.*, xxv, 70

[2] An elaborate description of their condition fifty years ago will be found in Meadows Taylor's paper in *Jour. Bomb. Branch R.A.S.*, iv, 406–7.

well-known diwán of Sidi Masáud Khán, governor of Ádóni from 1662 to 1687.

A quaint story of Munro is told about the place. The endowment being threatened with resumption, Munro, it is said,[1] came to make enquiries. After removing his boots and taking off his hat he approached the grave. The saint thereupon emerged from his tomb and met him. They conversed together for some time regarding the resumption, but though the saint was visible and audible to Munro—who was himself, the people declare, semi-divine—none of the others who were there could either see him or hear what he said. The discussion ended, Munro returned to his tents and quashed the proposal to resume the endowment. Being offered some consecrated rice, he accepted it and ordered it to be used in the preparation of his meals for that day.

Nágaladinne: A village of 2,675 inhabitants, and containing a police-station, which stands on the bank of the Tungabhadra in the north-east corner of the taluk. Up to 1810 it was the capital of the Nágaladinne taluk, which in that year was merged in Ádóni. It is now a poor-looking place. The great storm of 1851 referred to above (p. 142) did it much damage—the Tungabhadra rising, it is said, over 30 feet in twenty-four hours—and washed away many houses. The people still point out the level to which the water reached and still feel uncomfortable whenever the river is in high flood.

In the village live the descendants of a Musalman named Tipparasayya, who with his brother Nágarasayya, held high office in Ádóni about 1600. He was, it is said, compelled by the Bijápur Súltan to embrace Islám.[2] The family hold considerable inams and are credited with having built the fort in the village, of which the ruins may still be seen. The descendants of the brother, who remained a Hindu, live in Nandavaram, some eight miles to the south-west.

Peddatumbalam: Twelve miles by road north of Ádóni; population 1,762. Local tradition declares that between this village and Chinnatumbalam there was formerly a large town, of which Muchchigiri was the chucklers' quarter, ruled over by a king named Kumbal. One of the Mackenzie manuscripts[3] gives the name as Tumbara. The story gains some confirmation from the fact that the whole site of the village is scattered with broken fragments of sculptured stone; that by the roadside about a mile north

[1] *Madras Review*, viii, 280.

[2] These statements are based on sundry local and other manuscripts.

[3] Wilson's *Catalogue*, 453, No. 48 (1) (Herutumballam).

CHAP. XV. ADÓNI.

of it is a large Ganésa elaborately cut on a boulder which is now a long way from any habitations; that about a quarter of a mile east of this road and some half a mile from the village is a group of deserted shrines surrounded by cultivation; and that the village temple itself, of which more hereafter, is far bigger and finer than would be looked for in such an insignificant place as the present Peddatumbalam. The sculptured stones lying about the village, built into its wells and walls, or collected in its lesser temples are some of granite and some of greenstone. Several of the latter bear representations of Jain tirthankaras in the usual cross-legged attitude of absorption, others are *vírakals* and others again are covered with the usual religious figures.

The group of deserted shrines is worth more detailed notice. It is easily discoverable by the unusually long *dhvajastambha* which stands close to it and is visible above the surrounding trees. Just south of this is a row of seven *vírakals*. Four others and several snake stones are lying about in the vicinity. Immediately to the north stand three temples. All three seem from the detail of their ornamentation and the form of their pillars to have been, at least originally, Jain shrines. In the centre temple the doorway, which seems to have been added later, is ornamented with Chálukyan detail greatly undercut and is surrounded with a course of snake gods and goddesses with their arms round each others' necks exactly similar to those seen in similar positions in the Chálukyan temples in the western taluks. The easternmost of the three buildings is square, with four doorways facing the four points of the compass over each of which is sculptured a cross-legged tirthankara guarded on either side by an elephant with its trunk raised in the position seen in the representation of Gajalakshmi in Hindu temples. There are three inscriptions (one a very long one) and bits of two others on stones standing in or near these buildings. The Mackenzie manuscript above referred to gives translations of these and says that one records the restoration of one of the temples by an officer of Tribhuvanamalla of Kalyáni (evidently the Western Chálukyan king Vikramáditya VI.) in the thirty-first year of the Chálukyan era. This is the era which Vikramáditya VI. started, in supersession of the Saka era, in A.D. 1076–77, so the temple is old enough to have required restoration in A.D. 1106. Three others of the inscriptions are dated A.D. 1126–27, 1149–50 and 1183–84 respectively and show that in each of these years the village was under the Western Chálukyans. It may be here mentioned that there are two other inscriptions in the village itself—one near the Jangam *math* in the village and another on the image in the Vírabhadra temple.

The village temple is a fine example of the Chálukyan style met with in Mysore and Dharwar and is the only one of its kind in the district, and perhaps in the Presidency. It is built of granite and its general effect is greatly heightened by the masonry terrace (one of the characteristics of the Chálukyan style) on which it stands. This terrace is some seven feet high and all round it run a row of caparisoned elephants and another of saddled horses which, though now much chipped and weathered, were originally finished in great detail. The temple stands back nine or ten feet from the edge of the terrace and consists of a shrine with a tower over it and a mantapam in front of the door of the shrine. The tower is pyramidal with a broad band of almost plain masonry in the centre of each of its sides which curves gradually to the top in a manner which, though common enough in Northern India, is probably very rare in the south. The ground plan is rectangular, and not star-shaped, but is diversified by the projection from the line of the walls of the various bays and panels with which it is ornamented. The sculpture on these is quite excellent. The female figures wear large circular ornaments in the distended lobes of their ears similar to those of the Náyar women of the present time.

The doorway of the shrine is beautifully carved in the Chálukyan fashion, but the mantapam which obviously originally fronted it has disappeared and has been replaced by a modern erection of wood and mud. The tradition in the village is that the pillars of the mantapam were taken by Masáud Khán to build the Jamma Masjid and other mosques at Ádóni referred to in the account of the latter place above. The villagers also say that the stone chains now to be seen on each side of the façade of the Jamma Masjid originally hung on each side of the doorway of the shrine in this temple and point to two stones, now broken, from which they say they depended.

On the top of the north-west end of the long hill which stands north of Peddatumbalam, on the side away from the village, is a most conspicuous rounded mound, about 50 yards across and perhaps 30 feet high, which is covered outside with small pieces of broken white quartz and has an irregular ring of small stones round its summit. It looks like a pile of débris from some excavation, but no pit or shaft is now visible and the villagers can give no account of it.

Yemmiganúru: A town of 13,890 inhabitants lying eighteen miles north-east of Ádóni. It is the head-quarters of a Deputy Tahsildar and a sub-registrar, contains a police-station, is the fourth most populous place in the district and in the last thirty years has grown faster than any of the other larger towns, its

population having increased during that time by as much as 89 per cent.

Its chief industry is the weaving of the cotton (and mixed silk and cotton) cloths for women which has already been referred to in Chapter VI. It is said that at one time the industry had almost died out but that it was revived by the efforts of Mr. F. W. Robertson, Collector of the district from 1824 to 1838, who among other measures brought over to it a number of weavers from the Nizam's Dominions. The Yemmiganúru cloths are now much esteemed and are exported even to South Canara.

ALÚR TALUK.

ALÚR is one of the four taluks which make up the eastern, or black cotton-soil, division of the district, the other three being Ádóni, Bellary and Rayadrug. As much as 77 per cent. of its area is covered with cotton-soil, 15 per cent. being mixed soils and the remainder red ferruginous land. Round about its head-quarter station is a cluster of granite rocks forming part of a disjointed line of hills which crosses it from north-west to south-east; but except for the variety which these afford it is an almost dead level plain, draining for the most part into the Hagari.

Statistics upon many points concerning it will be found in the separate Appendix to this book. It suffered more severely in the 1876 famine than any other taluk in the district and its population in 1901 numbered only a few hundreds more than it did in 1871, thirty years before. More than half its people speak Telugu but Canarese is the vernacular of nearly two-fifths.

The percentage of the area of Alúr which is arable is higher than in any other taluk and its cotton-soil, which is of the typically heavy variety, is the best in the district, the average assessment per acre on its dry land being as high as Re. 1-4-0. The incidence of the land revenue per head of the population is also much higher than in any other taluk. A bumper crop from its rich lands brings in the ryots enough to tide them safely over that year and the next, even if in the next the crops fail, but the high proportion of it which consists of cotton-soil, the cultivation of which depends entirely upon the rainfall, and the almost entire absence of irrigated land leave no part of it protected against a succession of bad seasons, while the facts that it has the smallest area of forest land in the district and that (especially along its eastern border) water is extremely scarce—lying at a great depth and being often brackish—tell severely against its cattle in time of famine. Cholam and korra are the staple crops, and the area under cotton is the largest in the district.

Some account of the few places in it which are of any interest is given below:—

Alúr: The head-quarters of the taluk was moved here in 1805 from Gúliam. It is known to the natives as Chinna (little) Alúr to distinguish it from Hálaharivi, which they call Pedda (big) Alúr. The place is a Union, has a population of 3,528 and contains a Sub-registrar, a police-station and a travellers' bungalow. Otherwise it is entirely uninteresting.

CHAP. XV. ALÚR.

Chippigiri: Thirteen miles south-east of Alúr on the Guntakal road. Police-station; population 2,214.

The low fortified hill just north of the village contains traces of a prehistoric settlement. There was evidently also a considerable Jain colony here in days gone by and one of the Mackenzie manuscripts[1] says that king Bijjala (apparently the Kalachurya usurper, A.D. 1156-1167, is meant) built the fort and lived there with his people the Jains. On the hill is a Jain temple—still called "the basti" by the villagers—which has the pyramidal stone roof typical of structures of the kind and found also in the similar examples at Kurugódu, Hampi, Kottúru and other places in the district. The temple also contains several representations of seated and standing (nude) figures which are clearly Jain in character, and immediately north of the entrance to it, under a big boulder, are three stones bearing larger images of Jain tirthankaras. The inner shrines of the two largest temples in the village—those to Bhogésvara and Chenna Késavasvámi were also obviously originally Jain shrines of the same design which, at a much later date, have been added to and converted into Hindu temples. One of these resembles the Jain temple on the hill in exhibiting, on the lowest course of the masonry of the tower over the shrine, the curious ornamentation, consisting of a row of little inverted cones, which is to be seen in one of the similar temples at Kurugódu.

The Bhogésvara and Chenna Késavasvámi temples have both been enlarged out of all resemblance to their original selves by being surrounded by a high wall equipped with a gópuram and by the addition in front of the shrine of imposing mantapams. The four central pillars in each of these are Jain in style but have been heightened in an incongruous fashion by placing on top of them a capital of the same Dravidian style in which the other additions are built. The two temples face one another and in the square between them stand two of the most graceful dhvaja stambhas in all the district. They are unusually tall, being perhaps 40 feet in length, taper very gradually upward, are richly carved throughout and are set in high pediments which add greatly to their effect.

In the Bhogésvara temple are two *viralkals* of the usual pattern and a much damaged Canarese inscription. In that to Chenna Késava is an inscription dated 1508 A.D. recording a grant of lands to it by a local chief. In the smaller Venkataramana temple in the village an inscription dated 1528 records a grant by king Krishna Deva of Vijayanagar.

[1] See Taylor's *Catalogue of Oriental MSS.*, iii, 559

East of the village and south of the road to Nancharla is a *brindávanam* to Vijaya Ráya, a famous Mádhva hymnist.

Gúliam: A mile from the Hagari, east by south of Alúr. Population 1,667. The old village of the same name stands on the bank of the river. Up to 1805 it was the head-quarters of the taluk. In the great storm of 1851 referred to on page 142 above the Hagari rose very suddenly and washed away almost all the houses. A few people returned to the old site, but the majority moved to the present village, which is further off the river. In the temple of Lakshmi Dévi in the old village is a pillar with an inscription which is dated A.D. 1408 and mentions king Déva Ráya of Vijayanagar, but it is said to have been brought from Virupápuram, six miles to the north-east. A *dhvaja-stambha* contains another inscription.

In the present Gúliam is the tomb of Gádi Lingappa, a Kuruba by caste, who provides an interesting instance of the manner in which deities are manufactured. He died only some 60 years ago and people still living remember him; yet his tomb has been converted into a regular temple in which worship is performed; even Bráhmans and Lingáyats pay him due reverence; children are named Lingappa, Lingamma and so forth after him; and the annual festival in his honour is attended, it is said, by as many as 10,000 people. He seems to have gained his position in the public esteem partly by turning ascetic and renouncing the world but chiefly by fulfilling the desires of those who made vows to him and by the success of his prophecies. He is declared, for instance, to have effected the reinstatement of a dismissed Tahsildar and to have foretold the great flood of 1851.

Hariválnam: A village of 2,088 inhabitants in the north of the taluk, midway between Siruguppa and Ádóni. It was once fortified and one of the gateways of the fort is now occupied by the police-station. Just outside this is a Hanumán temple, in the enclosure in front of which is a rock bearing an inscription in Telugu. This is dated A.D. 1560 and speaks of Sríranga Ráya Venkatádri as ruler of the Ádóni pargana and records the grant of Harivánam to Bráhmans as an agraháram. This Venkatádri was doubtless one of the two brothers of Ráma Ráya, the *de facto* ruler at that time of the Vijayanagar empire. He had rebelled against Ráma Ráya about 1550 and seized Ádóni, but after a siege of six months the place capitulated and he was pardoned.[1] The inscription seems to show that he continued thereafter to hold charge of the Ádóni country.

[1] Briggs' *Ferishta*, iii, 397.

CHAP. XV. ALÚR.

Round about the Hanumán temple are several pieces of religious sculpture in a close-grained green stone. The villagers say that they are remnants of a temple to Sóméśvara which has now disappeared. Just south of it is a *virakal*, and another stands under a margosa tree some 50 yards to the west. The former is said to be in memory of the ancestor of some Kurubas, and the latter of some Chetti Banajigas, who still hold inams in Harivánam. Within the fort, some 50 yards north of the police-station, are two Jain temples of the same class as those at Chippigiri. Both are now occupied by Hindu gods.

The village has been stated to be a centre of the blanket-weaving industry but no weaving is done in it now. Three families of Kammas make agricultural implements and, to order, ornamental knives, swords and other hardware which has some local reputation

Holalagondi: is a Union containing 3,398 inhabitants and a police-station, but, except that it is a place of some commercial and agricultural importance, it has little interest.

Neraniki: Eight miles to the north-west of Alúr. The hamlet of this village which the maps call Hosappátidévaragudda and the natives Dévaragudda or Kottapéta, and which lies close under the hill, is one of several places in the Bellary district which are widely believed to bring misfortune upon the heads of any official above the rank of a menial who ventures to visit them. Other instances are Manúru in Bellary taluk. Byásigadéri in Hadagalli, Rámaghatta and Mattihalli in Harpanahalli, Málavi in Kúdligi and Vyásápuram in Rayadrug taluk The prohibition differs in degree in different places Sometimes, for instance, it is held only to apply to Tahsildars, or only to halts and not to visits, but there can be no doubt that it is often seriously regarded by native officers. In the case of this Dévaragudda it apparently covers only visits to the deserted village which stands on the stretch of level ground part of the way up the hill to the south of it. This place has a tank with five or six acres of wet land under it and some 200 acres of dry land (neither of which are now cultivated), a mosque, a mantapam and some small temples and houses in ruins. On the hill above it is a temple to Malléśvara at which an annual festival is held The feature of the gathering is the pronouncement of a prophecy regarding the fortunes of the coming year similar to that referred to in the account of the Mailár feast on page 243 below. The hill on which this temple stands is full of caves, or rather passages among the boulders of which it is made up, and in the largest of these is a shapeless protuberance on the rock, variously declared to represent a tortoise or a fish, to which worship is paid.

On another hill behind it are more small temples and a building said to have been used as a powder-magazine by the poligar of the place.

Yellarti: A village of 1,262 inhabitants nine miles in a direct line north-west of Alúr. It is known for the *urus* in honour of the Musalman saint Sheikh Sáhib which occurs annually at it. The saint seems to have made a reputation for himself by granting people the fulfilment of their wishes, sending them children and so forth, and when he died his followers erected the existing *darga* to him. It possesses a landed inam. Stories of the miracles the saint performed are still current. He is said, for example, to have gone regularly to Ádóni (15 miles distant) five times every day so as to be there at the hours of prayer.

BELLARY TALUK.

BELLARY is one of the four eastern, or level, black cotton-soil, taluks of the district. As much as four-fifths of its total area (a higher proportion than in any other taluk) is covered with this soil, the remaining fifth being red land. Except in the extreme south, where it is bounded, and in places broken up, by the spurs of the Copper Mountain, it is a wide level expanse diversified only by low granite hills, chief of which are those near Kurugódu, Sirigéri and Tekkalakóta. It slopes north and north-eastwards towards the Tungabhadra and the Hagari; the Pedda Vanka, one of the streams which carry its drainage into the latter, is of a very respectable size.

Statistics regarding the taluk will be found in the separate Appendix to this volume. It is the largest, most populous, and best educated in Bellary, and it contains the highest proportion of the Musalmans, nearly four-fifths of all the Christians, and an unusual share of the few Jains, who are found in the district. More than half its population speak Canarese, only a fifth talking Telugu.

The land under the Tungabhadra channels round about Siruguppa is the most fertile in the district. Cholam and korra are the staple crops of the taluk, but the area under cotton is only less than that in Ádóni and Alúr and, as in Ravadrug, a considerable amount of cambu is grown. The forest area is smaller than in any taluk except Alúr.

The more noteworthy places in it are the following:—

Bellary.—The Municipality and Cantonment of Bellary, being the capital of the district, contains all the offices usual to such towns and is in addition the head-quarters of the Superintending Engineer, Third Circle, and an Assistant Commissioner of the Salt, Abkári and Customs Department. It is a station on the Guntakal-Hubli branch of the Southern Mahratta Railway and the seventh largest place in the Presidency, its inhabitants numbering 58,247. As has already been seen in Chapter I, it possesses an extremely dry climate, and a temperature which, though more than usually sultry in the three hot months, is for the rest of the year cooler than the generality of Madras stations.

The town is built on a level plain lying round about two of the barren rocky hills characteristic of the Deccan. On one of these stands the fort, and it is consequently known as the Fort Hill, while the other—from the fact that when viewed from the south-east (especially at twilight) a group of blocks of stone on its highest

REFERENCE
1. District Judge's Bungalow
2. Hd. Qr. Dep. Collr's Office
3. District Court
4. District Munsiff's Court
5. Municipal High School
6. Trinity Church
7. Sup. Engr's & Exec. Engr's Offices
8. Main Guard
9. Supply & Transport Depôt
10. Town Sub-Magistrate's Office
11. District Police Office
12. Collector's Office
13. Wardlaw College
14. Travellers' Bungalow
15. Rani Chattram
16. Victoria Gosha Hospital
17. Telegraph Office
18. Training School
19. Alam Basappa Bungalow
20. District Police Hospital
21. Sabapathi Mudaliyar's Hospital
22. Collector's Bungalow
23 Campbell House
24. Mission Chapel
25. Ripon Girls School
26. Dymes & Co's Cotton Press
27. Bruce Pettah Police Station
28. Do Dispensary
29. Sabapathi Mudaliyar's Cotton Press
30. Municipal Office
31. Taluk Cutcherry
Butts
Race Course
Riding School
Picketing Ground
Artillery Barracks
POLO GROUND
Station Hospital
Cantonment Post Office
British Infantry Barracks
Church
Cantonment Railway Station
Cantonment Police Station
Cantonment Gardens
Royal Hotel
Wellington House
UPPER FORT
Bullock Lines
Fischer's Tank
Masonic Hall
RAILWAY STATION
European Cemetery
Native Infantry Hospital
Native Infantry Lines
Magazines
Tank
Cowl Bazaar Branch Dispensary
COWL BAZAAR
Cowl Bazaar Post Office
Police Station
Picketing Ground
Cavalry Parade Ground
DANAGANAHATTI
Cemetery
NALLA CHERUVU
Cemetery
Bellary Club
Bellary Club
To Siruguppa
To Alur
To Madras
To Kurnool
To Gooty
From Sandur
From Bangalore
BRUCE PETTAH
MELLOR PETTAH
BELLARY TOWN & CANTONMENT
SCALE OF FEET
REFERENCE
Boundary between Municipality & Cantonment
Reg. No. 7611
Copies 500
Photo-Print, Survey Office Madras
1904

crest presents a striking resemblance to the profile of a human face, the owner of which is lying on his back asleep—is popularly known as the Face Hill or Face Rock. The latter (see the plan of the town attached) lies just north of the Fort Hill. These hills, the bare sides of which are covered for the most part with piles of the huge boulders which have split off them, are the two most conspicuous objects from every part of the place.[1]

The town (see the plan) consists of the upper fort on the Fort Hill, the lower fort built close under its eastern side, the cantonment on the west, the civil station on the east and, along the southern border, the crowded suburbs of Cowl Bazaar and Brucepettah (separated from one another by the Nallacheruvu) and the smaller suburb of Mellorpettah. The Fort Hill is about a mile and a half in circumference. Its top is 1,976 feet above the sea, or about 480 feet above the town, which is from 1,481 to 1,528 feet in elevation. The upper fort consists of the usual citadel on the summit of the rock, guarded by outer lines of fortifications, one below the other. In the weakest places there are three of these lines, but where the hill is naturally strong (as on the northern side, where it is covered with confused heaps of enormous boulders, and on the western, where it consists of bare, smooth, sheet-rock protected at the foot by a deep ditch.) there is sometimes only one. There is only one recognized way up to it, a winding path among big boulders commanded at several points from above. On the top, outside the citadel, are a small temple, the remains of some modern cells for military prisoners, and several deep pools of water made by building up the outlets from natural clefts in the rock in which the rain water collects. One of these is 29 feet deep. Some accounts of the town speak as though the existence of water in such spots is mysterious or miraculous, but the truth seems to be that the evaporation from such deep and narrow pools can seldom keep pace with the fresh supplies they continually receive from rainfall, and similar reservoirs occur on other similar hills. Within the citadel are several strongly-constructed buildings. It was in these that Muzaffar Khán, once Nawáb of Kurnool, was confined from 1823 to 1864 for the murder of his wife near Ádóni. He was released from confinement on the occasion of the Governor Sir W. Denison's visit to Bellary in 1864.

The lower fort is surrounded by a rampart, faced with stone, about 18 feet high and protected by circular stone bastions; a ditch about 18 feet deep and some 30 to 40 feet wide, revetted with stone; and a glacis.

[1] And gave rise to Thomas Atkins' well-known description of Bellary as consisting of "two bloomin' heaps of road-metal."

CHAP. XV. BELLARY.

Both the Fort and Face Hills were the sites of important prehistoric settlements. In 1872 Mr. W. Fraser, District Engineer, found on the latter celts and chisels in various stages of manufacture and use and also corn-crushers, mealing-stones and antique pottery. Subsequently the north and east sides of the former were shown to have been prehistoric sites and on them were discovered lumps of soft red hematite, a tuyère perhaps used for iron-smelting and celts and other implements, including a whetstone and a ring-stone, of which the latter is now in the Madras Museum.

But otherwise Bellary cannot boast an ancient history, and the town itself, as distinct from its Fort, is only 100 years old. Writing in 1803 Munro said "Bellary is a poor place and was almost desolate before the arrival of the troops." It was, indeed, anxiously considered, when first the district was handed over to the Company, whether Gooty would not be a more suitable place for the cantonment.

The first of the poligars of Bellary was apparently a Kuruba named Bálada ("tail") Hanumappa Náyak, who was so called because he had a small tail. Accounts differ [1] as to his origin, but he seems to have held office under the Vijayanagar kings and after their downfall to have been given by their successor, the Bijápur Sultan—subject to the payment of a peshkash of some Rs. 5,000 and performance of military service with 3,000 peons—the estates of Bellary, Kurugódu and Tekkalakóta. He lived at Bellary and doubtless put the rock into some state of defence. He is said [2] to have defeated near Kampli the forces sent against him by the fallen king of Vijayanagar who was then living at Penukonda. He was succeeded by three lineal descendants—Hiré Malatappa, Siddappa, and Hiré Rámappa—who ruled until A.D. 1631. Thereafter the Musalmans appear to have been the real masters of the place for 60 years until 1692, though two more of the poligar family, namely Chikka Malatappa and Chikka Náyak Sáhib, are mentioned as having some authority in it.

It was during this period that the Marátha chief Sivaji became master of the fort for a short time. About 1678, as he was passing through the place on his way to the Carnatic, some of his foragers were killed by the retainers of a widow of one of the poligars, who

[1] The first edition of this Gazetteer follows the account of the early history of Bellary in Pharoah's *Gazetteer* (1855), but whence this latter was obtained is not now apparent. Munro's letter of 20th March 1802, which gives full particulars of some of the poligars' families, says very little about those of Bellary. The first part of the account which follows is mainly taken from one of the Mackenzie MSS. (Local records, Vol. 43, pp. 24–72) which is corroborated in many details by another MS. in the same collection about Kurugódu.

[2] Pharoah, 81.

was then in possession of the fort. Sivaji demanded satisfaction but the lady refused to make amends, defended herself stoutly and only surrendered after a siege of 27 days. The fort was however restored to her on her agreeing to pay tribute, and ten years later Aurangzeb overran the Marátha conquests in the south and regained the suzerainty over it.[1]

Thenceforward the accounts of the place are clearer. About 1692 the poligars again obtained authority over the fort and Dévappa Náyak, son of the abovementioned Chikka Náyak Sáhib, was chief from 1692 to 1707.[2] Dévappa was followed by his eldest son Hanumappa (1708–17) who was succeeded by his brother Hiré Rámappa (1718–24). During his time the suzerainty of the place again changed hands, Asaf Jah, Viceroy of the Deccan and ancestor of the present Nizams of Haidarabad, declaring himself independent of Delhi in 1723.[3] The next chief was Hiré Rámappa's brother, Chikka Rámappa, who ruled from 1725 to 1729. He died without issue and, as none of his brothers had any children either, his father's younger widow, Nílamma, who was also childless, succeeded. She adopted a collateral called Dodda Talé Rámappa, then ten years of age, and ruled during his minority. She was a lady of character, for, finding that the boy's uncle and father opposed her in certain matters, she had them both beheaded. But she was unpopular and was deposed by her own people, who established Rámappa in her place, where he ruled until 1764.

During his time the town became tributary to Ádóni, which had been granted in jaghir to Basálat Jang, brother of Salábat Jang, the then Subadar of the Deccan.[4] Rámappa was succeeded by his brother Hanumappa who ruled till 1769. In 1768 Haidar Ali attempted to take the place by assault, but was beaten off with great loss and retreated.[5] Hanumappa, having no children, had adopted a brother-in-law's son named Dévappa, but a party in the fort objected and murdered the boy and appointed another, named Doddappa, as chief. He held the place from 1769 to 1774 in spite of opposition from the faction of a rival

In 1775, however, he refused to pay the usual tribute to Basálat Jang, declaring that he had transferred his allegiance to Haidar Ali. Basálat Jang sent Bojeráj, his minister, and M. Lally, the French officer who was then in his service, to invest

[1] Duff, *Hist. of Mahrattas*, i, 283, 347.

[2] The Kurugódu MS. says 1702, and also differs slightly in the case of the three dates immediately following, but the Bellary MS. is very precise and very positive and has been followed.

[3] Duff, i, 478. [4] Wilks, i, 372. [5] *Ibid.*, 372–3.

CHAP. XV. BELLARY.

Bellary.[1] Doddappa rashly sent to Haidar for help. Haidar was at Seringapatam and instantly set out.

"The distance," says Colonel Wilks[2] "on the map is three degrees "of latitude, which was performed in five days; a considerable number "of his men died of fatigue; and of those who marched from Seringa- "patam, not one half were up to share in the first attack; . . . "While Haidar was still supposed to be at his capital, he fell by "surprise on the rear of the besieging army. It was a complete rout "in which Bojeraj was killed, and Monsieur Lally escaped with diffi- "culty. The guns (of the besiegers) were left in the batteries; the "approaches and parallels were complete; and Haidar, without "giving time for the entrance of supply, announced the object of this "timely succour by instantly manning the batteries, assuming the "place of the late besiegers, and insisting an unconditional surrender. "The unfortunate chief had already revealed the state of his resources "for a siege; further resistance was unavailing; and Haidar's garri- "son was introduced into the place on the eighth day after his march "from Seringapatam."

Doddappa fled. Haidar kept the place which he had won in so characteristic a manner and it was he who built the present upper and lower forts as they now are.

Tradition says that they were designed by a French adventurer in his camp and that Haidar afterwards, finding that the Fort Hill was commanded by Face Hill, had this man hanged near the fort gate. The same story is, however, told of other fortresses built by Haidar and his son Tipu that at Hosur in Salem district, for example. In the seventies, when the roadway through the east gate of the lower fort was being straightened, a masonry tomb was unearthed near the gate. Though the tomb is obviously older than the fort (being surrounded by the masonry of one of the walls and piously protected from injury by a large slab of stone built in above it) and though it is not apparent why a man who was hung in disgrace should be given a tomb, and though the tomb is of the usual Muhammadan style and near it were found an earthenware vessel such as is used for burning frankincense at Musalman graves on Thursdays and a stone vessel such as is used for keeping food placed on these graves on anniversaries of deaths, the idea grew, and still survives, that the tomb is that of the unfortunate Frenchman. The Musalmans have, however, taken it under their charge and keep it whitewashed and deck it with lamps on holy days.

Tipu held the fort until his defeat in 1792, when it became the property of the Nizam. It was ceded by the latter to the Company in 1800 with the rest of the district.

[1] Wilks, i, 372–3. [2] *Ibid.*, 393–4.

At this time the lower fort, like other similar enclosures elsewhere, contained the dwellings of large numbers of natives who had flocked to it for protection in the troublous years which were just over. In 1806 and 1807, to make room for the buildings which were necessarily required by the troops, Munro had 670 houses, shops, etc., removed from the fort to the suburb now known as Brucepettah, paying the owners some Rs. 20,000 as compensation. This "new pettah" (as it was originally called) subsequently obtained its present name from Peter Bruce, who had been in charge of Harpanahalli and from 1806 to 1820 was Judge of Bellary, but what his precise connection with it may have been is not now apparent from the records.

But the natives who were thus removed were by no means the whole of those residing in the lower fort and in 1812 Colonel A. Taylor, commanding the Ceded districts, drew attention to the inconveniences occasioned by the presence of the remainder by closing the sally port and refusing to allow their cattle to come in or go out. He justified his action on the grounds that the existence of natives within the fort rendered proper sanitation impossible, and led to much drunkenness among his men from the liquor which was smuggled in and to much disease contracted from the undesirable class of women who were enabled to find shelter among the huts. In 1815, therefore, the removal to Brucepettah of a further instalment of native dwellings was sanctioned. Fears of a Pindári raid delayed operations, the people being most unwilling to leave the protection of the fort, but the order was carried into effect in the two following years, convicts being employed in re-building the houses from their original materials and Government supplying carts for the transfer of these to the new sites. It was apparently, however, not until 1820 that the last of the native dwellings were cleared out.

The lower fort now contains a number of public buildings, including the Main Guard (where a guard is still posted), Magazines, the Supply and Transport stores, the old arsenal, the offices of the Superintending, Executive, and Local Fund Engineers and the Municipal High School, and also several churches, chief of which is Holy Trinity Church, which was built in 1811, enlarged in 1838, consecrated on the 14th November 1841, and is at present the place of worship of members of the Church of England in the civil station. Immediately east of the foot of the steps leading to the upper fort is a strongly-built mantapam which is pointed out as the place in which Munro used to halt when he visited Bellary.

The Cowl Bazaar was built later than Brucepettah. It obtained its name from the fact that it was originally occupied

almost entirely by the followers and bazaarmen belonging to the troops, who settled there under an agreement (cowl) that they should be free from taxes.[1]

Mellorpettah was named after Abel Mellor, who was Collector of the district from 1840 to 1850.

The Cantonment was established in 1801, Bellary being then the head-quarters of the General Commanding the Ceded districts. At first the troops lived in tents, but in 1802 temporary thatched quarters were erected. Accommodation was clearly scarce, for in the same year the General, Dugald Campbell, complained that the only place he had to keep his powder in was a choultry outside the fort. The troops then at the place were the 25th Dragoons and the 4th Regiment of cavalry in the cantonment and, in the fort, a detachment of artillery, six companies of the 73rd Regiment and the 1st battalion of the 12th Regiment. The garrison now usually comprises a battery of Field Artillery, a wing of a British Infantry regiment, a regiment of native cavalry and another of native infantry. Bellary is also the head-quarters of a detachment of the S.M.R. Volunteers.

In 1901–02 the troops were temporarily increased to afford guards for the camp of Boer prisoners of war. This was pitched on the maidan just north of the cantonment railway station and included within its limits some of the barracks adjoining. It was provided in the usual manner with barbed wire entanglements and electric light. Three prisoners broke their parole. One, a Frenchman, was re-captured by the gangmen on the line near Hospet and the other two, a Hollander and an Irish-American, who escaped together, were arrested in the Bombay Presidency while endeavouring to make their way to Goa.

In the civil station, the bungalow now occupied by the Collector was constructed by Mr. T. L. Strange who was Judge here from 1845 to 1851. He also built the bungalow on the Minchéri hill.[2] The house next east of the Collector's was erected by A. D. Campbell, who was Collector at Bellary from 1820 to 1824. Peter Bruce, already mentioned, built the "Alam Basappa" bungalow and Mr. C. Pelly, who served continuously in the district from 1832 till 1859, in all grades from Assistant Collector to Collector, constructed that in which the Judge now lives. A. E. Angelo, Judge of the district from 1836 to 1840, whose wife is buried in the Goanese chapel of St. Anthony in the Fort,

[1] Mr. Pelly's letter of 11th November 1851 in Mil. Cons., 6th January 1852, Nos. 107–8.

[2] Scandal adds that he lived there much of his time, only coming into Bellary when his Sheristadar signalled (by running up a flag on the court-house) that cases were awaiting trial.

built the house next west of the Collector's cutcherry which is now used as the police office. General J. G. Neill, the hero of the relief of Lucknow—whose statue stands opposite the Club in the Mount Road, Madras—is said to have at one time lived in the bungalow next east of the Ráni chattram. The proper name of this chattram, by the way, is Prince of Wales' chattram, it having been erected from public subscriptions to commemorate the Prince's visit to India. The Duke of Wellington is stated to have resided at one period in the northernmost of the two bungalows which adjoin the Fort Ditch, immediately west of the Fort Hill. It was at that time a mantapam and traces of the original building are still to be seen in it. The excellent well in the compound of this house is one of six which tradition says were built by six sisters of the Báluda Hanumappa Náyak above mentioned. The other five are the following:—(1) at Avamma's tope about one mile along the Siruguppa road, (2) in the compound of the London Mission, (3) between the Fort and Face Hills (this has been since improved and now supplies the British troops in the cantonment), (4) near the cavalry lines and (5) in the compound of the westernmost bungalow in the cantonment, adjoining the railway line. Wells which can compare with these are seldom constructed now-a-days.

The various cemeteries—and especially the oldest and largest of them, the Church of England cemetery adjoining the railway compound—contain several tombs of historical interest. A list of all the epitaphs upon them was printed at the Collectorate Press in 1901. One of the best remembered graves is that of Ralph Horsley, Head Assistant Collector of Bellary and son of John Horsley, I.C.S., the name-father of Horsleykonda near Madanapalle. He was murdered by burglars whom he was endeavouring to capture on the night of the 4th July 1856 in his bungalow, which was the building now occupied by the Bellary Club. In spite of exhaustive enquiries by Mr. Pelly, the crime long remained a mystery. At last, in 1864, a man who was about to be hanged at Delhi for another murder confessed that it was he who had killed Horsley, and the detailed account he gave of the locality and the event left no doubt of the truth of his statement.

Bellary contains no temples or mosques of any architectural merit. The most popular temple in the place is the little shrine to Durgamma between the Jail and the Sessions Court. Its proximity to these two buildings brings it much custom from certain classes, intercession being made for friends or relations who are being tried in the former or are confined in the latter. But all sorts and conditions of people do worship at it, from Bráhmans and

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Lingáyats down (it is said) to Muhammadans. The goddess is represented by a heap of earth covered with turmeric powder and hung with silver *ex voto* representations of hands, eyes, ears and so forth, offered by persons whom she is supposed to have cured of disease in these parts of their persons. The annual festival takes place in February, when a buffalo and many sheep are sacrificed and a hook-swinging festival occurs. An effigy, and not a man, is swung now-a-days. As in many other places, the buffalo's head is placed in front of the shrine and on it some of the animal's entrails and a lighted lamp.[1]

Of the various mosques, the two biggest are that in Jumma Masjid lane, Brucepettah, and that in Cowl Bazaar near the police-station. The first was built by a former mufti of the town and enlarged in the sixties by a moulvi from Ongole and again in the seventies by Háji Abdul Khadir, a prosperous contractor. The second was begun from money bequeathed for the purpose by a childless Musalmani, the work being superintended by the then kotwal of Cowl Bazaar, and has since been added to by other members of the faith. The beef-butchers are Ahl-i-Hadis, or Wahábis, and have their own mosque.

There are also two Muhammadan *dargas* of some local repute. The first is that close under the little rocky hill called Káttiguddam, next the 'Alam Basappa' bungalow, which was erected over the last resting-place of a fakir named Makhtúm Jaháni, who lived for several years in a cave among the boulders of the hill. The second is in what is now the compound of the cotton spinning mill and keeps in memory one Sade-ud-dín. The spot was formerly the private property of a Hindu and the holy man was buried there because by his intercession the owner had been blessed with a son.

The arts, industries and trade of Bellary—its wood-carvers and weavers and its spinning mill and cotton-presses—have been referred to in Chapter VI above; its Christian Missions are mentioned in Chapter III; its medical and educational institutions, in Chapters IX and X; its Jail, in Chapter XIII; and its municipality, in Chapter XIV.

It cannot be called a growing town. In the thirty years between 1871 and 1901 its population only increased by $12\frac{1}{2}$ per cent. It has no great industries to support it, and subsists chiefly by supplying the cantonment and civil station and by serving as a centre for the collection of the exports of the neighbouring villages and the distribution to them of their imports.

[1] Compare the account of the festival at Kúdligi on p. 292 below.

The greatest material want of the place at present is a proper water-supply. The European troops depend mainly for their water on the ancient well between the Fort and Face Hills already referred to above. There is also a small tank near the Native Infantry lines. Cowl Bazaar possesses some wells, but relies mainly on the Fort Ditch. Bruceepettah has the Nallacheruvu tank (which, however, receives much of the drainage of the Cowl Bazaar and is more used for bathing in than drinking), the wells supplied by percolation from it and the Mainwaring tank. This last is the best source in the town. Its name-father, Lieutenant Swoedland Mainwaring of the 2nd Regiment, N.I., was D.A.Q.M.G. of the Ceded districts from 1859 to 1862. He began, with convict labour from the neighbouring jail, the quarrying of the rock in this spot which is still carried on whenever the water is low enough and has eventually resulted in the formation of a fine tank.

None of these supplies are convenient and in dry seasons they are even insufficient. The first improvements were those carried out by Captain J. F. Fischer, R.E., when Executive Engineer of Bellary in 1864. In that year he cut two channels from the tank (then quite out of repair) which lies south-west of the race-course, one leading to the small tank near the Native Infantry lines, and the other to the Fort Ditch. These cost some Rs. 6,500.

In the following year he repaired, and raised the bank of, the tank which supplied these two channels, and thus increased its capacity. The work cost some Rs. 17,000 and the tank has ever since been known as "Fischer's tank." He next, in 1866, suggested that a channel should be cut from the tenth milestone on the Kudatini road to his tank, so as to intercept and collect the water flowing down four nullahs which drain that part of the Copper Mountain range. The scheme was at first shelved on the ground that the "High Level" channel of the "Upper Bellary Project" of the Madras Irrigation Company, which was to run from the Vallabhápuram anicut to Bellary town, would render it unnecessary. But when this Project was dropped, a modification of Fischer's scheme, by which the water of one of the four nullahs was turned into a reservoir constructed near the Allipuram hamlet of Kollagallu village (some four miles down the Kudatini road) and thence taken to Fischer's tank, was eventually carried out. Part of it was done as a relief-work in the famine of 1866. The cantonment has greatly benefited from these improvements, but they have done nothing for Bruceepettah or the eastern part of the town. In 1871 the water-famine was so severe that the municipal council was driven to the extreme step of arranging for the railway to

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bring in 20,000 gallons daily by train from the Hagari, the water to be stored in Bellary in the iron tanks "used by the troops during the Abyssinian expedition." The very day before the first consignment was to be brought in a timely fall of rain rendered the arrangement no longer necessary, and the completion shortly afterwards of the Allipuram scheme helped to relieve the situation. A committee was, however, appointed to suggest further sources of supply, and it recommended that the stream which flows by Vonnahalli should be turned into the Nallacheruvu. This was done as a relief-work in the 1876 famine at a cost of some Rs. 10,000

In 1895 the Military authorities urged the necessity of still further improving the supply and three different schemes were proposed. The first suggested cutting a deep channel along the slope of the Copper Mountain to intercept rain-water and the under-ground springs; the second the enlargement of the Allipuram tank; and the third the pumping of a supply from the under-flow of the Hagari river near the point where the railway crosses it. Government considered[1] that the first two were condemned by the uncertainty of the supply they ensured The Hagari scheme was estimated to cost some ten lakhs and to involve an annual expenditure of half a lakh, and was thus altogether beyond the means of the municipality.

At present hopes are centred in the new Tungabhadra project. the main channel of which will pass close to, and above, the town and afford it an inexhaustible supply

Hiréhálu, also known as Dandinahiréhálu to distinguish it from the neighbouring village of Hiréhálu Siddápuram, lies 12 miles south-west of Bellary along the Bangalore road. It has a population of 4,266, is a Union. and contains a police-station and travellers' bungalow. Its fort, of which remains still exist, is said[2] to have been taken by Morári Rao of Gooty from the poligar of Rayadrug and shortly afterwards re-taken, after a siege of three months, by one of Haidar's generals Hiréhálu was the village to which Siva Rao, the chief of Sandur, elected to retire when his jaghir was temporarily resumed by the British in 1817. It used to be famous for its brassware, but the industry is now nearly dead, only brass gongs and horns being made by a few families of the Bógara sub-division of the Jains. A considerable number of the villagers weave the coarse cloths worn by the women of the poorer classes. North-west of Hiréhálu, in the flank of the Copper

[1] G.O., No. 1463-M. of 21st June 1897.
[2] Miles' *Hydur Naik*, 331.

Mountain, is a picturesque glen containing a waterfall, which is called "Gavi Siddappa" and used in days gone by to be a week-end resort of Europeans stationed in Bellary.

Kappagallu: Six miles north-east of Bellary and north of the road from thence to Alúr. Population 1,237. The granite hill within its limits, known to Europeans as "the Peacock Hill," is a familiar object from Bellary. The name is said to have been gained from the number of peafowl it held in days gone by, but every bit of its undergrowth has long since been carried to Bellary for fire-wood.

The hill is now chiefly noteworthy as containing the remains of perhaps the most extensive prehistoric settlement in the district. The signs of occupation are chiefly on the north side, near the top, and include[1] small terraces revetted with rough stone; made ground full of ashes, broken pottery and implements; bones of bullocks; small tanks made by damming up the little stream there; troughs hollowed in the granite and apparently used for crushing corn; large numbers of celts in all stages of manufacture made from a fine-grained pale green stone which occurs in the great diorite trap dyke which runs lengthwise through the hills; and shallow elliptical troughs worn in the granite by the efforts of the workers to polish these celts by rubbing them against the hard rock.

High up among the dark rocks which form the crest of the trap dyke on the northern end of the hill (many of which give out curious metallic notes when struck with a stone) are a large number of rough figures, pictures, or *graffiti*, made by bruising the flat surfaces of the rocks with pieces of harder stone. Mr. F. Fawcett has described them in detail in a paper read before the Congress of Orientalists and printed in *the Asiatic Quarterly Review* for 1892. Hand-sketches of some of them by Mr. R. Sewell are appended to this, and in Mr. Bruce Foote's well-known collection of prehistorics is a set of photographs of them taken by Mr. Fawcett. Oxen with prominent humps and very long horns, different in type to existing breeds, are the favourite subject for these pictures, but representations of men and women (always naked) are frequent and dogs, antelopes, deer, leopards, elephants and peacocks (though no horses) also appear. Some few of the pictures, clearly distinguishable from the others, are modern in origin, but it seems permissible to conjecture that the remainder are connected with the prehistoric settlement on the hill. The style of the figures is very unusual and archaic and they are far from the ordinary paths about the hill and among confused piles of

[1] See Mr. Bruce Foote's paper in J.A.S.B., lvi, pt. 2, No. 3, 1887.

perfectly bare boulders which no cow-herd or wood-cutter would ordinarily have any object in traversing. Just below them is the prehistoric settlement. They represent animals not now found in the surrounding country. Some of them are upside down, and, since it is highly improbable that they were drawn bottom upwards, the rocks on which they appear must have been overturned after they were executed. That the rocks have moved considerably after they were drawn is also proved by the fact that some of the pictures are in places which are now inaccessible. These figures are thus of unusual interest. Mr. Bruce Foote writes that he knows of only one other place (a hill in the Raichúr doáb) where similar drawings occur in any number.

The two cinder mounds which stand in the fields just south of this Kappagallu hill are referred to below in the account of Kudatini.

Kenchanaguddam: A village of 1,199 inhabitants on the bank of the Tungabhadra, four miles south-west of Siruguppa. The Siruguppa and Désanúru anicuts which cross the river just here have been referred to in Chapter IV above. The place contains a lower fort in which most of its inhabitants reside and another on the top of the rock called Kenchanagudda which gives the village its name. At the foot of this rock is the temple of Gangádhara. Some of the ceilings in this are painted with representations of gods and goddesses which are now fast crumbling away. Built into its southern wall is a long inscription, dated A.D. 1708, giving the genealogy of one Kenchana Gowd and stating that he built the temple and the upper fort. It says that his ancestors were headmen of Siruguppa and that at the time he built his fort the rock was called Hosa gudda, or 'new rock.' It has since come to be called by his name. He had three sons, the inscription goes on, of whom one, named Virúpáksha, followed his father as chief.[1]

The local historians call this son Pampápati (both names are those of the god in the Hampi temple and are interchangeable) and point to his tomb in the family's burying place at the entrance of the village. They say he was succeeded by his widow Tangamma. This lady's name is known to every one round about. She is said to have narrowly escaped capture by Tipu on one occasion, and a picturesque tale of the end of her rule is told. She had two sons, says the story, who were both seized by Tipu. One

[1] This account, which must be correct, differs altogether from that given in Pharoah's *Gazetteer*.

was murdered and the other was converted to Islám. Fearing that this pervert would succeed her, she made over her possessions to the Company in exchange for a life pension. The correct, and more prosaic, account is related in a letter of the 25th August 1802 from Munro to Barry Close. He says—

"After the transfer of the Ceded districts to the British Govern-"ment, I was surprised to find that a part of Kenchanaguddam was "held by a Maratha manager in the name of the son of Hurry Punt. "There was no mention of any such cession in the partition treaty of "1792 and all that I could learn was that the villages in question had "been delivered over soon after the treaty to Narhar Shastri, a confi-"dential Brahmin in the service of Hurry Punt, by order of Tipu "Sultan, that this grant had been the consequence of some good "offices rendered to the Sultan during the negociations and that the "manager applied the revenue to his private use, and that he had "lately been seized and confined by Thangamma the Dessayni. I "stated the circumstances to Government and was directed to expel "Thangamma and take possession of the jaghire on account of the "Company."

On the Kenchanaguddam are the remains of Kenchana Gowd's "palace." In another place is the cave of Siddu Malayya, a local saint, with a Canarese inscription near it. The village also contains a *brindávanam* to a disciple of the famous Mádhva saint Rághavéndrasvámi whose tomb at Mantsála is referred to in the account of that village on p. 204 above.

Kudatini: A village 12 miles west-north-west of Bellary and one mile from the railway station of the same name. Union; police-station; travellers' bungalow Population 5,414.

The place was described in 1840 by Newbold,[1] who called it "Courtney," and his account has been copied into several later books of reference. He considered that it must formerly have been a Jain stronghold as the mosque near the north gate of the fort, the Lingáyat shrine near the west gate and the temple to Kumárasvámi all show signs of having originally been Jain *bastis* or shrines, and the naked headless image among the prickly-pear outside the western gate of the fort seems clearly also to have been of Jain origin.

There must, moreover, have once been a Hindu temple of more than usual excellence in or near the village, for built into the walls of the fort, into the sides of the well opposite the north gate of the fort, and elsewhere, and lying scattered about the village, are several pieces of religious sculpture finely executed in a close-grained black stone.

[1] *Madras Jour. Lit. and Sci.*, xi, 307.

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Local legends say that the god Kumárasvámi halted at this village on his way to the conquest of the demon Tárakásura who lived on the Sandur hills,[1] and the temple to that deity is the best in the village. As has already been seen in Chapter II, the place has an ancient history. Two Ráshtrakúta inscriptions dated 948-49 and 971-72 A.D. occur in it, the second of which mentions the setting up of an image of Skanda (Kumárasvámi). There are also three grants of the Western Chálukya king Vikramáditya VI, dated 1098-99, 1099-1100, and 1119-20 respectively, and one of Jagadékamalla of the same dynasty dated 1148-49. These frequently mention "the forest where the god Subrahmanya (Kumárasvámi) made penance." The Hoysala dominion is represented by a record of Víra-Ballála II, dated 1218-19. For the merit of king Achyuta Ráya of Vijayanagar a grant was made in 1532-33 to the Vírabhadra temple. Several other inscriptions occur in the village, but they have been wantonly damaged or mutilated. Most of them are, as usual, headed with representations of the lingam and of the two symbols of eternity, the sun and moon, to denote that their testimony will last for ever.

Opposite the old travellers' bungalow, now used as a rest-house for Hindus, are two stones sculptured with figures which apparently commemorate local heroes. Another stands near the western gate of the fort. Just outside the northern gate is a sati-stone, the widow being shown with one hand raised to heaven in the usual manner.

East of the village and south of the eleventh milestone on the road from Bellary is a line of black rocks formed by the outcrop of a trap dyke. Newbold mentioned them in a paper written in 1845,[2] pointing out that when struck by stone or metal such of them as are lightly poised give out curious metallic notes of varying tones, and his account has brought these "ringing-stones" a considerable amount of notice. It will, however, be found that the rocks of very many other trap dykes, if they happen to be poised with the requisite delicacy, will give these same metallic notes. Those on the Peacock Hill, referred to above in the account of Kappagallu, may be cited as one instance.

Some three miles west of Kudatini, to the north of the pass leading to Tóranagallu through the low line of hills which runs down from the Copper Mountain, is a curious mound of cinders the origin of which has given rise to much speculation. It is dome-shaped, some 45 feet in height and about 150 yards in

[1] See the account of the Kumárasvámi temple in the next chapter.

[2] J.A.S.B., xiv, 515.

circumference, and is composed of masses of semi-vitrified scorious cinders, resembling slag and often hard enough to scratch glass. These masses are full of small bubbles and of cavities which often contain a white friable ash. The mound gives out a hollow sound when struck with any heavy substance. The natives call the spot Búdi-Kanive ("ash-pass") or Búdigunta ("ash-hill") and say that the mound is the ashes of an impious giant called Hidimbásura who was slain here by Bhíma, one of the five Pándava brothers. Other popular accounts say that the slain in a great battle were all burnt in one heap here.

Lieutenant Newbold[1] was the first to call attention to the mound. Various theories were advanced to account for it. By some it was thought to be of volcanic origin, by others to consist merely of kunkar. Newbold himself inclined to the idea that it was "the remains of some ancient furnace."

He pointed out that other similar mounds were reported to exist in Mysore, and that in Bellary district there were two more at the eastern base of the Copper Mountain, west of Halakundi on the Bellary-Hiréhálu road. In a later paper[2] he again reverted to the matter and drew attention to another similar mound at Nimbápuram north-east of Hampi ruins, and two others immediately south of the Kappagallu (Peacock) Hill. Newbold cut into one of the two last and found that it was not homogeneous throughout, but was composed of strata or layers of ashy earth, scoriæ, dark earth, and so forth, and that it rested on a bed of gravel detritus from the surrounding rocks. This disposed of the theory that it was caused by volcanic action. He made an exhaustive examination of the cinders and showed them to be of animal origin and not due to lime-burning, brick-making, iron-smelting, glass-working or any other manufacturing process. He showed that there is mention in more than one old Hindu record of women burning themselves in great numbers when their husbands were slain in battle, and inclined finally to the conclusion that the mounds were either the remains of those slain in some such battle who, perhaps with their wives, had been burnt there, or of the great sacrificial holocausts which the early annals of the country mention as being occasionally performed to propitiate the gods. Huge burnt sacrifices were the vogue in other countries also. Solomon (2 Chron. vii, 5) once offered up 22,000 oxen and 120,000 sheep on a single occasion.

[1] J.A.S.B., v, 670 (1836) and *Madras Journ. Lit. and Sci.*, vii, 130 (1838). The latter gives a sketch of the mound.

[2] J.R.A.S. (old series), vii, 137 (1843).

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Many years later an examination of the Kudatini mound was made by Mr. Bruce Foote. He found [1] in the little gullies washed by the rain in its sides a celt and some mealing-stones and corn-crushers such as the prehistoric peoples used to make, with numerous bones (mostly bovine) and fragments of pottery. These discoveries served to connect the mound with the neolithic settlements which are scattered about the district and Mr. Bruce Foote inclined to the theory that it was caused by a holocaust of animals at some religious celebration. He added to Newbold's list of such mounds another west of Sánavásapuram (about half way along the road from Bellary to Siruguppa), and smaller ones on Kurikuppi hill, three miles north-west of Tóranagallu, and on the hill, fort and saddle at Kakabálu, about three miles north-north-west of Jóga, both in Hospet taluk. In the mound at Sánavásapuram and the two at the foot of the Copper Mountain he found more prehistoric implements, comprising celts, chisels, mealing-stones, corn-crushers and broken pottery. Yet other mounds have since been discovered, but those at Kudatini and Nimbápuram are the largest at present known.

In a recent paper [2] Mr. R. Sewell has suggested other explanations of the occurrence of these mounds. He doubts whether it is sufficiently proved that they are all of them as old as neolithic times. He considers it more probable that at least those at Kudatini and Nimbápuram are either the remains of persons slain in some of the many bloody battles which took place round about the Vijayanagar capital between the forces of that empire and the Muhammadans (these bodies would naturally have been burnt to prevent pestilence), or that they were caused by the wholesale *satis* which are known to have taken place in those days when kings or other persons of importance died. He points out that most of the mounds occur along the main routes towards Vijayanagar and shows that the descriptions left by Duarte Barbosa and Cæsar Frederic of the place near that city where the great *satis* took place correspond with the position of the Nimbápuram mound. He submitted to the examination of experts in England some of the bones found on excavation in certain of the mounds and of these one specimen was reported to be human, two others certainly not human and the rest indeterminable.

Mr. Sewell's article also quotes two further theories suggested by Mr. Bruce Foote in a private letter written in 1891, four years subsequent to his paper in the J.A.S.B. above referred to. In

[1] J.A.S.B., lvi, pt. 2, No. 3, 1887. See also *Journ. Anthropolog. Institute*, xvi, 74.

[2] *The Cinder-mounds of Bellary*, J.R.A.S., 1899.

this letter he concludes that the Kudatini and Nimbápuram mounds were probably funeral pyres; that some of the smaller ones were places at which the prehistoric people held great feasts; and that others were caused by the accidental burning of great heaps of cattle manure and straw. In connection with this last hypothesis he cites the custom of some of the tribes of South Africa, who pile up their cattle manure in banks inside their thorn *zaribas.*

Kurugódu: The village lies close under the eastern end of the Kurugódu hills, which are so conspicuous from Bellary to the north-north-west. It is a Union, has a population of 3,984, and contains a police-station. It boasts as ancient a history as almost any village in the district. As has already been seen in Chapter II, inscriptions show that as far back as the beginning of the 7th century it formed part of the possessions of the early Chálukyan kings of Badámi. At the time of the revival of the later Western Chálukyan dynasty it was the capital of the 'Ballakunde three-hundred' in the 'Kuntala country,' and in or near it are three records of this period dated respectively 1027–28, 1030–31 and 1048–49. Another, dated 1148–49, of the time of Jagadékamalla II of the same line mentions Immadi-Ráchamalla as his feudatory. This was the father of the Kalidéva of the Nágavamsa who made in 1199 the first recorded gifts to the Pampápati temple at Hampi. At this time Kurugódu was apparently a large place, as it is often called a *Pattana* (town) in the inscriptions and seems to have been fortified. About 1185 it was for some time the residence of the last of the Western Chálukyan kings. It was reduced in A.D. 1191 by the Hoysala king Víra-Ballála II.

One of the Mackenzie manuscripts gives the more recent history of the place. It was one of the forts given by the Bijápur Sultan to the Báluda Hanumappa Náyak referred to in the account of Bellary town above. Hanumappa put in his son Dévappa to rule it and he was chief there until 1648. He was followed by his son Rámappa, on whose death without heirs Chikka Náyak Sáhib, poligar of Bellary (see the account of Bellary), came into possession of it. He and his officers twice beat off the Musalmans but were eventually turned out by them. In 1697, however, Chikka Náyak Sáhib's son Dévappa Náyak regained the place and ruled it from his head-quarters at Bellary. But he was not allowed to hold it unquestioned, for a faction sprang up which established itself strongly in what is now known as 'old Kurugódu,' in the hollow among the hills immediately west of the present village, behind the *Hálu Gódi*, or 'ruined wall.' Dévappa consequently built (in 1701–02) the fort which now stands on the top of the

Hanumanta hill, the lower fort at the foot of it, and the present village of Kurugódu, and persuaded his people to move into them. Simultaneously he pacified the faction by presents and pardons. He died soon after and the rest of the history of Kurugódu is similar to that of Bellary. Haidar took it in 1775 after he had reduced Bellary, and probably, as in the case of that town, he improved the fort. The big circular bastion outside the main gate looks newer than the rest of it.

The citadel on the top of the Hanumanta hill (so called from the Hanumán temple on its summit, in which is an inscription stating that it was built in 1780–81) is still in existence, as is also the lower fort. They are connected by a path up the hill protected at intervals by circular bastions and neither of them possess any special points of interest. The hill itself contains a number of more than usually curious tors and logging stones.

At the west end of the village is the temple of Basavésvara with a conspicuous modern gópuram. Within it is a large Nandi, or bull of Siva, which is a monolith 12 feet high. Attached to the temple is "Nílamma's *math*," which is held in great repute by Lingáyats. Nílamma was the daughter of the headman of Sindigéri, five miles due east of Kurugódu, and was dedicated as a Basavi in the Basavésvara temple somewhere about Haidar's time. She is represented by a wooden cot of the usual pattern, with bedding spread upon it, which is said to have been the one she used while still alive. Though a Basavi in name, she is said to have lived a virtuous life and it is perhaps this circumstance which led to what practically amounts to her deification after death. She is called the wife of Basavésvara and is credited with having performed numerous miracles.

In front of the main entrance of the Basavésvara temple is a fine example of the *virakals*, or sculptured slabs commemorating local heroes, which are so common in this district. It represents a man mounted on a horse and holding a drawn sword in his hand. In front of him walks an attendant carrying (apparently) liquid refreshment and behind him a woman and a child. The woman is followed by a servant carrying an umbrella, and must therefore be a person of consequence. There are several other slabs of the same kind in other parts of the village.

West again of this is the site of old Kurugódu, which is now all open fields, and in these fields stand the most noteworthy antiquities in the village, a collection of Jain temples which is perhaps without a rival in the district. There are nine of them here and a tenth stands on the other (northern) side of the Hanumanta hill to the north of the suburb of Újálapéta. Three of the nine stand

close together about 100 yards south-west of the gópuram of the Basavésvara temple, four more are within the *Hálu Gódi* and the other three are in the fields between these two groups. All of these temples have been constructed of granite without the use of mortar. An inscription in one, dated 1175–76, mentions its erection by a merchant. With one exception, they all possess the stone roof ascending in steps which is such a noticeable feature of the Jain temples among the ruins at Hampi. They now bear various Hindu names and usually a lingam has been placed in their inner shrines. They all follow the same general design, and this consists of a single shrine faced by an open mantapam supported upon stone pillars either circular or square (or both) in plan, and bearing a strong general resemblance to those seen in the Chálukyan temples in Hadagalli and Harpanahalli taluks. The various mantapams differ in size and ornateness. Some have only ten pillars. That in the Hindúli Sangamésvara temple, the westernmost of those within the *Hálu Gódi* and the largest and most striking of the series, has as many as 36. Sometimes the four centre pillars are of polished black marble, excellently sculptured. Over the doorways leading to the shrines—some at least of which seem to have been added at a period subsequent to the erection of the rest of the temple—are usually sculptured representations of pyramidal temple towers. These doorways are usually more elaborately sculptured than the rest of the building and in several cases the panels alongside them have been pierced with openings (sometimes plain, sometimes slightly ornamented) which bring to remembrance the elaborate pierced stone windows which so often occupy a similar position in the Chálukyan temples. On the outer wall of one of the shrines are also carved a series of bays and niches which strongly resemble in general design—though they are much less ornate and in much lower relief—the similar decorations outside the Chálukyan temples. Probably further examination of the various examples of this class of architecture in the district would render it possible to exhibit the gradual degrees by which the Jain style shades into the Chálukyan. The largest of these temples, as has been said, is that now called Hindúli Sangamésvara gudi and it is in addition distinguished by two stone elephants, six feet high, standing each side of the steps leading up to it. That in the best repair and the most strikingly situated is the one in Újálapéta. The excellent sculpture of the four pillars supporting the little mantapam facing this is also worth notice. The whole series shows how strong Jain influence must at one time have been in this locality and other isolated temples of the same style occur in the neighbourhood. There is one in the village of

Sindigéri mentioned above, another at Kólúru, nine miles from Bellary along the Siruguppa road (this has three shrines and is built of the handsome red granite of the locality) and another at Tekkalakóta. It is said that there is another at Voraváyi, six miles west of Kurugódu and a detailed search would doubtless reveal yet other examples.

The only industries in Kurugódu are the weaving of coarse white cloths and cumblies.

Siruguppa: A town of 5,805 inhabitants in the northern corner of the taluk. It is the head-quarters of a Deputy Tahsildar and a Sub-registrar, is a Union, and contains a police-station. It stands on a narrow branch of the Tungabhadra. The river splits near Kenchanaguddam into two channels which enclose between them the island of Désanúru, six miles long, and reunite at its lower end.

The name Siruguppa means "pile of wealth" and is well earned by the striking contrast which its rich wet land, watered by two branches of an anicut channel from the Tungabhadra, affords to the parched dry land around it. Of the wet land in this village, its northern neighbour Ibharámpuram, and Désanúru island the Settlement Officer said in 1896 "I may say, without hesitation, that these are the very best of the lands I have seen in any district (and I have served in eight districts including Tanjore), especially those of the Désanúru island." They are nearly all a black loam, and some 20 acres are the ordinary lighter régada. From them are sent to Bellary and Ádóni large quantities of paddy, plantains, cocoanuts, sweet potatoes, pine-apples and garlic. The village boasts a larger revenue assessment (Rs. 26,000) than any other in the district The town has not however advanced rapidly in size It lost 9 per cent. of its population in the 1877 famine and in the thirty years between 1871 and 1901 its inhabitants only increased by 5 per cent

The picturesque reach of the Tungabhadra which separates the village from Désanúru island is flanked on the hither side for about a quarter of a mile by the old Siruguppa fort, while the other bank is fringed with the cocoanut palms of the island. On a bastion of the fort stands the temple to Sambhu Linga, the oldest in the village. Within its enclosure are two inscribed stones, but one is broken in two and the other is chipped. Opposite the temple to Úramma, the village goddess, is another inscription. In the hospital is yet another. The most frequented temple in the place is the new one to Kottúru Basavanna, with the conspicuous gópuram. It was built (as the inscription over its doorway testifies) in 1887 by a rich local sowcar.

Tekkalakóta: A village of 4,516 inhabitants, and containing a police-station, 27 miles north of Bellary on the Siruguppa road. West of it lies a bold group of granite hills containing many fine blocks and tors. Mr. Bruce Foote says that one of the latter "on the south-western spur of Tekkalakóta gudda, as seen from the north by morning light, has the exact shape of a huge bear sitting upon his haunches." With the villages adjoining, Tekkalakóta (like Bellary and Kurugódu) was granted by the king of Bijápur after the downfall of Vijayanagar in 1565 to the Báluda Hanumappa Náyak who has already been mentioned in the account of Bellary town above. He built a fort which stood round about the Amarésvara temple in the southern part of the village, but of which scarcely a trace now remains. It was from this that the village gets its name, which means "southern fort," the adjective distinguishing it, perhaps, from the Halékóta further north. The headman of the village possesses a MS. which gives further details of its history and which, where it can be tested, is accurate. This says that in 1725 Hanumappa's descendants, who ruled Tekkalakóta from Bellary, lost it to the Musalman governors of Ádóni, who in the next year appointed over it an amildar called Nawáb Táli Amul Khán. In 1759 Basálat Jang, who then held the jaghir of Ádóni, appointed Hassanulla Khán as amildar. This is confirmed by the inscription on a stone beside the Vírabhadra temple at the entrance to the village which, after narrating the appointment, calls upon all whom it may concern loyally to obey the new officer or take the consequences. Ten years later, in 1769, Basálat Jang gave the place in jaghir to one Pír Jaji Mohidín Sáhib. In 1775 Haidar Ali, after taking Bellary and Kurugódu, captured Tekkalakóta also, and it was he who built the square stone fort which adjoins the Siruguppa road. This is in fair condition, but contains little but prickly-pear.

Well to the south of the village is a strikingly steep isolated rock crowned with a round watch tower.

The Amarésvara temple already mentioned contains an inscription which says that in A.D. 1511 one Jakka Ráya built it as an offering to Siva and in honour of king Krishna Ráya of Vijayanagar. The temple is nearly buried in earth and débris but has been partly excavated and provided with a set of steps leading down to it. Some 20 or 30 yards from it is a small hole in the ground at the bottom of which some masonry appears, and probably there are other buildings buried there.

West of the village is the temple to Kádu Siddappa, a local saint, and the mantapam in which he lies buried. Between them stands an ancient and gnarled margosa tree which is regularly

worshipped. Above the saint's grave is the cot which he is said to have used. He was a Lingáyat and a man of that sect looks after the worship.

Many are the miracles which he performed when alive. He brought rain whenever it was wanted, protected the village cattle from wild beasts and on one occasion saddled a wall, mounted it, and made it trot. His help is still invoked when difficulties arise. Prayers for rain are now-a-days made by some holy Musalmans, who hold an inam for this service. They go out on the day appointed by their dreams and offer intercession in a grotto among the line of hills which flanks the village on the west.

In the north-east part of the village, two miles away, is a temple to Hari Mallappa, where a considerable festival and fair is held annually.

The only industry in Tokkalakóta is the weaving of coarse cotton fabrics (from thread spun at Bellary) by Pinjáris or Dúdékulas, who are more than usually numerous in this village. They make purdahs and cloth for native tents, sometimes colouring the thread with the clayey pigments found in the Sandur hills.

HADAGALLI TALUK.

Though Hadagalli is one of the four "western taluks" of the district, where red and mixed soils usually greatly predominate, a tract in its southern corner comprising nearly one-third of its area is covered with black cotton-soil. Of the remainder, mixed soils occupy about two-thirds and red land one-third. It is one of the flattest taluks in the district, for its many undulations are of the long and low variety and it is only in the two places in the south where the extremities of the Mallappanbetta and Kallahalligudda ranges run into it that it can be said to be broken by real hills. The whole of it drains ultimately into the Tungabhadra, the eastern half by way of the Chikka Hagari. It is perhaps the healthiest part of the district.

Statistics relating to the taluk will be found in the separate Appendix. The abrupt decline which occurred in the number of its inhabitants between 1891 and 1901 was due to the fact that in the former year the census fell upon a date on which large crowds of pilgrims from Bombay and Mysore were assembled at the great festival at Mailár and consequently the population as then enumerated was greatly above the normal. As many as nine-tenths of the people speak Canarese. Jains number nearly four hundred, a slightly higher figure than in any other taluk. The weaving industry at Hampáságaram and Tambarahalli is referred to in Chapter VI.

Hadagalli taluk shares with Harpanahalli the peculiarity of being practically the only part of the Presidency in which any examples of the Chálukyan style of architecture have been found. Outside these two taluks, the only instances of the style at present on record are the temples at Ambali [1] in Kúdligi, at Peddatumbalam in Ádóni and at Kambadúru, near the southern frontier of the Kalyandrug taluk of Anantapur. Examples abound, however, in Mysore and Dharwar. In Hadagalli taluk, temples built in this style occur at Hadagalli, Hiréhadagalli, and Mágalam, and, in Harpanahalli, at Bágali, Halavágalu, Kuruvatti and Nilagunda. All of these lie within a circle with a radius of twelve miles and they have been described in detail, with numerous plans and drawings, in Mr. Rea's *Chálukyan Architecture.*[2] Some

[1] See the notice of this place below.

[2] Volume XXI of the Reports of the Archæological Survey of India (Government Press, Madras, 1896).

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account of each of them will be found in the notices of these various places below, and a slight description of the style and its peculiarities may be given here once for all.

As has already been seen,[1] the Western Chálukyas, after whom this form of architecture has been named, were originally Jains and later Hindus, and though the style appears [2] to have had its origin in the earlier form of faith, and so retains traces of Jain influence, its situation, locally, midway between the Dravidian and northern styles led it to occasionally borrow features and forms from both. In its essentials, it remains none the less, an individual and distinct style. Its towers do not follow the "pine-apple" shape of those in Ganjám and Orissa, nor are they built in stories like the *gópuras* of the well-known temples in the southern districts, but ascend in steps and are pyramidal. The plan of the shrines is sometimes (though not in Bellary) star-shaped, instead of square as in Dravidian examples, and, speaking generally, the design usually comprises several of these shrines opening on to a mantapam in the centre in a manner quite distinct from that followed in the Dravidian style. The pillars have none of the brackets so characteristic of those in the south and are usually all different in detail, though corresponding pairs are similar in outline. Finally, pierced stone slabs are used for windows, a method followed in no other style.

But what strikes the observer as being most characteristic is the extraordinary richness, power, delicacy and finish of the stone carving in these temples. It has been said [3] that "no chased work in gold or silver could possibly be finer" and yet the ornament is very bold, being generally completely undercut and sometimes attached to the masonry by the slenderest of stems. Some of the pillars bear signs of having been turned on some sort of lathe. The material used is pot-stone or steatite and was probably obtained from the disused quarries which are still to be seen at Nílagunda and at Angúru on the Tungabhadra, five miles from Hiréhadagalli. This is said to be soft when first quarried and to harden on exposure to the air. It weathers into varying beautiful shades of brown, and yet is so little affected by exposure that the details of the work remain as sharp as the day they were fashioned. The finest work in the group is perhaps to be found in the pillars of the big mantapam at Bágali, the ceilings at Mágalam and the

[1] See Chapter II above, p. 27

[2] Fergusson's *Indian Architecture* (1876), pp. 387, 389.

[3] Colonel Meadows Taylor quoted in Fergusson's *Architecture in Dharwar and Mysore*, p. 48. He refers to the temple at Gadag. The description cannot be literally applied to the Bellary examples.

doorways and exterior at Hiréhadagalli. The Halavágalu temple is the least ornate of the series. Mr. Rea considers that the earliest of the temples is that at Bágali and that they are all of approximately the same period and were probably constructed during the twelfth century. An inscription at Bágali, since deciphered, shows however that the temple there was in existence before 1018 A.D. and further evidence on the point will doubtless be eventually derived from the other inscriptions within them. Local tradition has it that they are all the work of a well-known architect called Jakkanáchári, regarding whom several miraculous stories are told. Several of the temples are unfinished and it may be that work on them was interrupted by the downfall of the Western Chálukyan dynasty in 1189. The carving in more than one of them has been wantonly damaged and chipped and it is often almost hidden under the coats of whitewash with which the present-day pújári delights to smear the temples entrusted to his charge.

Cholam and korra are the staple crops of the Hadagalli taluk, but cotton is raised on quite a considerable area in the south of it and, as in the other western taluks, castor is extensively grown. The large acreage of horse-gram, a crop which will grow on the poorest land with the lightest rainfall, and the fact that the population per acre of cultivated land is lower than in any other taluk show, however, that the taluk is not a fertile one.

The undermentioned are among the more notable places within it :—

Belláhunishi : Twelve miles south-west of Hospet along the main road to Dharwar; travellers' bungalow; population 778. In the limits of Vallabhápuram, one of its hamlets, is the Vallabhápuram anicut across the Tungabhadra already referred to above[1] under "Irrigation." An inscription on a stone near by states that it was built in A.D. 1521 by Krishna Déva Ráya of Vijayanagar.

Dévagondanahalli : Three miles south of Hadagalli. Population 1,082. Mr. Bruce Foote says[2] : "An interesting outcrop of "a true pebbly conglomerate with quartzite matrix is to be seen on "a low hill just south of Dagunahalli (two miles south of Huvina- "hadagalli). It is much hidden by red soil, but where exposed "much broken up into small pits like diamond diggers' pits, and "near the western end of the end among the pits I observed two "small platforms neatly edged with lumps of stone and strongly "resembling the sorting platforms used by the diamond diggers

[1] Chapter IV, p. 61.

[2] *Memoirs*, Geol. Surv. of India, xxv, 87–88.

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"at Banganapalli. Despite of many inquiries through the taluk "officials, I could gain no information about this possible old "diamond working: nobody had ever heard of it. The place has, "however, an unmistakeable resemblance to a diamond digging, "and the pebbly conglomerate is quite sufficiently like to the "Banganapalli conglomerate to render it quite probable that the "pits and platforms are genuine traces of the work of a diamond "prospecting party in former but not very remote times."

Hadagalli: The full name of the village is Huvinahadagalli, and the derivation of the word is said to be from *huvina*, the adjectival form of the Canarese *hu*, a flower; *hadaga*, a boat; and *halli*, a village; meaning "the village of the flower-boats"; the story being that in the days when the city of Vijayanagar still flourished flowers for its temples and palaces were floated down the Tungabhadra from this place. The tale receives some confirmation from the fact that the village contains a number of old wells and is still known for its gardens, betel, and plantains. It is a pleasant village and reputed most healthy; is the head-quarters of the taluk and a union, and contains a well-built reading-room erected from public subscriptions, a Sub-registrar's office, a police-station and a recently-erected D P.W. inspection bungalow. The population is 5,281.

Its chief interest lies in its temples. Two of these, the black stone Chálukyan temples to Kallésvara and Késavasvámi, are described and depicted in detail in Mr. Rea's *Chálukyan Architecture* above mentioned. They cannot compare in richness of detail with those at Bágali, Mágalam or Hiréhadagalli. Neither of them were finished The tower in the former is incomplete and in the latter the exterior blocks of the base and the jamb and lintel bands of the doors are left uncarved, though the original intention was evidently to decorate them. The delicate carving in both of them has been greatly spoiled by wanton chipping and by frequent coats of most tenacious whitewash. The Kallésvara temple is now included in the list of buildings conserved by Government. There is an inscription on a detached stone standing against the outside of its southern wall.

When the wall of the old fort was demolished in 1866, two temples were discovered built up in it. Worship is now performed in both of them. The image in one, that dedicated to Yógi Náráyanasvámi, is of black stone and quite exquisitely carved. Both are Chálukyan in aspect, and have the perforated stone windows on each side of the shrine door which are characteristic of that style, but the carving in both is pitifully clogged with whitewash. In the Hanumán temple opposite the taluk cutcherry

the present chairman of the union has recently placed for safety the two images of Ganésa figured in plates lxxvii. and xcvi. of Mr. Rea's book above referred to, which formerly were standing in the open in the village.

Hampáságaram: Situated on the bank of the Tungabhadra 12 miles north-east of Hadagalli. Travellers' bungalow (the best in the district) and police-station. Population 3,549.

As has already[1] been seen, the village is known for its cotton-weaving. Up to very recently it was also known for its bitter factions and the murders that resulted, but latterly there has been a lull in these disputes.

Just east of the entrance to the village chávadi is a stone with a Canarese inscription on it of which the people take unusual and exemplary care and which they say refers to the foundation of the village.

Bápu Rao's choultry here is the only endowed chattram in the district. Bápu Rao is said to have been a native of one of the southern districts who was formerly huzur sheristadar. The institution is endowed with inam land 181 acres in extent and assessed at Rs. 64, which seems to have been granted by Government to Bápu Rao's family for its upkeep. In 1885 the inamdars were called upon to repair the chattram, which was in a dilapidated condition, and on their failing to do so the inam was resumed and transferred to the District Board[2] which now manages the institution.

At the Lingáyat temple to Vírabhadrasvámi at the east end of the village a fire-walking ceremony takes place every year at the end of December or the beginning of January on the day after the car festival. The people who walk through the fire do not, as is sometimes the case, belong to any particular families or perform the rite in execution of any vow. Any one may take part in the ceremony who is so inclined and has sufficient belief in his faith in the god's power to protect him. Even women sometimes go through the ordeal.

Every February there is a picturesque and uncommon ceremony at the temple to Gangamma, the water-goddess, which stands on the bank of the river. After the sacrifice of very many sheep (the number is said to run into hundreds), the breaking of many cocoanuts, and the performance of other ceremonies in honour of the goddess, the people make a little raft of cholam stalks, place on it a light and a sheep's head, and at nightfall push it into the

[1] Chapter VI.
[2] G.O., No. 101, Revenue, dated 9th February 1886.

current of the river. The men of Énigi, the next village down stream, look out for it, catch it as it floats down to them, sacrifice a lamb, put the lamb's head on it and push it out again into the current. The people of Basarakódu, the next village down the river, similarly catch the raft as it passes, sacrifice another lamb, place its head with the others and then lead the raft again into the stream and let it float away into the darkness.

Hiréhadagalli: Eleven miles south-west of Hadagalli. Population 4,153. Contains one of the best of the black stone Chálukyan temples which are found in this part of the country. The material for this was probably obtained from the quarry at Angúru on the Tungabhadra, west-north-west of the village. The building is described and figured in Mr. Rea's book already several times referred to. Its chief beauties are the carvings on two of the doorways and on parts of the exterior walls. In the bay on the north wall, for example, "every detail of the carved work is as minutely finished as jewellery." It is on the list of buildings selected for conservation by Government

Holalu: In the south-west corner of the taluk; police-station; population 3,194. Famous among the native population for the beautiful image of Anantasayana, or Vishnu sleeping on the serpent, which it possesses This is carved in black stone with a power and finish quite out of the ordinary. A drawing of it will be found in Plate XV of Mr. Rea's book. It was apparently executed elsewhere and brought here, as stone of the kind of which it is made is not procurable locally. For the popular legend connecting it with the curious shrine at Anantasainagudi in Hospet taluk, see the account of that place below (p. 258). The little shrine which now stands over it was put up by the villagers in the seventies at the suggestion of M.R.Ry. Venkatachelam Pantulu, then Deputy Collector of the western taluks, to protect it from damage and the weather.

Kógali: Four miles north by west of the tri-junction of the three taluks of Hadagalli, Harpanahalli and Kúdligi. Population 3,489. In olden days it was a place of some importance, being the capital of a sub-division (called "the Kógali five-hundred" and corresponding to the present Hadagalli and Harpanahalli taluks) of the "Nolambavádi thirty-two thousand," which was a Pallava province from about the middle of the 7th century to about the end of the 10th century. The village was also apparently once a considerable Jain centre. There is a Jain temple in it which is still called "the basti." Near this is a Jain image, in the usual posture of abstraction and contemplation, which is more than life-size. There are other Jain relics elsewhere in the place, and further

examples are reported from the neighbouring villages of Nelikudiri, Kannehalli, and Kógalisamutukódihalli. In and near the basti are a number of inscriptions, and these and the records in the Bágali temple in Harpanahalli temple referred to below give us particulars of some of the various chiefs who ruled the Kógali five-hundred. In A.D. 944–45 it was governed by a Chálukya feudatory of the Ráshtrakúta king Krishna III and in 956–57 by one of the chiefs of that dynasty. After the Chálukyas recovered their sovereignty in 973 it was ruled in 987-88 by one Áryavarman and in 992–93 by Ádityavarman. In 1018 a Pallava feudatory of the Chálukyas called Udayáditya, who boasted the euphonious surname of Jagadékamalla-Nolamba-Pallava-Permánadi, was in charge of it and in 1068 it was ruled by Jayasimha, younger brother of the ruling Chálukya king, Sómésvara II. The Kógali inscriptions also record gifts to the Jaina temple of Chenna-Párśva in the village by the Hoysala ruler Víra-Rámanátha in 1275 and 1276 and to the Vírabhadra temple by Achyuta Ráya of Vijayanagar.

Mágalam: A mile from the Tungabhadra and west by south of Hadagalli; police-station; population 2,759. Noted for its Chálukyan temple of black soapstone, dedicated to Vénugópálasvámi, or Krishna with the flute. This consists of three shrines opening on to a central mantapam. The three doorways leading from the main mantapam, especially that on the west, are exquisite in design and workmanship and the ceilings are probably the finest in the whole series of Chálukyan temples in the district. Mr. Rea's book contains many drawings of the building. It is now on the list of those conserved by Government.

The land near the river (especially a small island a mile down stream) is one of the best grounds for peafowl in the western taluks.

Mailár: A mile from the Tungabhadra in the extreme south-western corner of the taluk. Population 1,722. The village is famous throughout the district for the annual festival held at the temple there every February, at which is uttered a cryptic sentence containing a prophecy (*káranikam*) regarding the prospects of the coming year.

The temple is dedicated to Siva in his form Mallári or Mallahári, meaning 'the defeat of Malla.' The story connected with this name (see the Mallári Máhátmya; there are, as usual, many variants of it) is that a demon called Mallásura (Malla-asura, 'the demon Malla') and his brother, having by severe penances extracted from Brahma a promise that they should never be harmed by any being in any form then existing, began to greatly harass the rishis. The gods were appealed to and Siva put on a

new form, so as to circumvent Brahma's promise, and taking with him forces to the number of seven crores, also in new forms which had never before served in an army (such as dogs), warred with Mallásura and his brother for ten long days and at length slew them both with his bow and overcame their followers. The gods and rishis were in transports at his triumph and joined in foretelling unbroken prosperity as the fruit of it.

The ceremonies and rites at the festival form a curious sort of miracle-play representative of this 'war in heaven' and its result. The pilgrims to the festival go about shouting *Elukoti! Elukoti!* (seven crores!) instead of the name of the god as usual, and the *goravas*—the special name for the men (and women) who have dedicated themselves to this temple in the curious manner prevalent in the western taluks—dress themselves up in blankets and run about on all fours, barking and pretending that they are some of Siva's army of dogs. After residing for ten days (the period during which Siva fought with Mallásura and his brother) on a hillock outside the village, the god returns. He is met half-way by the goddess, his wife, who comes to congratulate him on his success, and the two remain for some time at the place of meeting. The expectation of good times to follow the victory is represented by the prophecy or *káranikam*. It is pronounced on this tenth day, and all the thousands of people present crowd round the place where the god and goddess have halted.

A huge wooden bow, about ten feet long, symbolic of that with which Siva slew Mallásura, is brought and placed on end. A Kuruba (the same man has performed the ceremony for many years in succession) who has fasted for the past week steps forward and receives the benediction of the dharmakarta. He then climbs partly up the bow, being supported by those nearest him. For a minute or two he looks in a rapt manner to the four points of the compass then begins shuddering and trembling as a sign that the divine afflatus is upon him, and then calls out "Silence!" The most extraordinary and complete silence immediately falls upon the great crowd of pilgrims, every one waiting anxiously for the prophecy. After another minute's pause and again gazing upwards to the heavens, the Kuruba pronounces the word or sentence which foretells the fate of the coming year, invariably following it with the word *Parak* meaning 'Hark ye,' or 'Take ye note.'

The original edition of this Gazetteer states that in the year before the Mutiny the prophecy was "the white-ants are risen against." Latterly, at any rate, the sentence has either been of exceedingly cryptic meaning or has related to the prospects of the crops. A few instances are;—"Serpent will enter ants' hill";

"Lightning will strike the sky"; "Pleasure"; "Equal oceans." A *káranikam* is also pronounced in much the same manner at the Mallári temples at Dévaragudda in the Ránibennúr taluk of the Dharwar district and at Hosappátidévaragudda, hamlet of Neraniki in Alúr taluk, and also on Dasara day at the little temple of Mailár Lingappa in the north-west corner of Harpanahalli village.

Two other ceremonies at the Mailár feast (which are imitated at the festival at Harpanahalli) are perhaps worth noting. They were probably originally intended to be symbolic of the prodigies performed by Siva's army in the war with Mallásura. In the first, a stout chain is fastened to a slab of stone in the temple. A number of the *goravas* collect together and are blessed by the dharmakarta. After howling and barking like dogs for a short while they seize the chain and break it in two. The second ceremony consists in a man driving through the small of his leg, above the ankle, a pointed wooden peg about three-quarters of an inch in diameter, pulling it right through the hole it makes, and then passing a chain through the hole. Very little bleeding follows, and the man is rewarded by the alms of the faithful. The supposition is that he has trained himself for the feat by gradually, through a considerable period of time, driving larger and larger pegs through the same part of his leg until he can manage quite a big one without serious inconvenience. He at any rate declines to drive in the peg anywhere except at this one place

The Mailár festival is important as a cattle fair, though less so than that at Kuruvatti in the Harpanahalli taluk which follows it in March of each year. The cattle brought for sale are mostly of the Mysore breed, or nearly allied to it, often closely resembling the well-known Amrat Mahál animals.

Mallappan Betta is the chief peak of the Mallappangudda range of hills, which are of Dharwar rock. It stands three miles south-west of Sógi, measured in a direct line, and is 3,177 feet above the sea. The surface of the conical summit of the hill is of lateritic formation and in this is a natural cave some 30 feet deep in which has been placed an image to Mudi Mallappa, or "ancient Mallappa," the god of the hill. Worship is regularly paid to it. The view from the top of the peak is well worth the climb. On a clear day the hills as far as Rayadrug can be identified.

Modalukatti: A hamlet of Kombali, situated on the bank of the Tungabhadra, seven miles north-north-west of Hadagalli. The name means "first building" and the village was so called, says the story, because it was the scene of the first of the Vijayanagar kings' attempts to construct an anicut across the river. The remains of the old dam are still standing and still hold up

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a considerable body of water. The channel which runs through the breach in the middle of the anicut is the favourite water of the local anglers in the hot weather.

Sógi: Six miles south-east of Hadagalli, measured in a direct line. Population 2,683. Known for its melons, which are considered to be of special sweetness and are very large, some of them weighing as much as 40 lbs. Mr. Rea's book mentions the Chálukyan temple made of black stone which is in this village, but gives no description or drawings of it.

Tambarahalli: Situated about midway between Belláhunishi and Hampásâgaram; police-station; population 2,729. The silk-weaving carried on in this village and its next neighbour Báchigondanahalli has already been referred to.[1] The temple on the bare hummock of rock which is noticeable for so many miles in every direction round is the Tambarahalli village temple. It is not worth a visit. The wet land of the village is irrigated by a channel dug annually from the Chikka Hagari (the only one of its kind all along the river), while within the village limits is the one and only anicut across that river. Water taken from this irrigates land in Báchigondanahalli and Anandévanahalli but not in Tambarahalli itself. There is, however, a proposal to build a dam across the Chikka Hagari at Nelikudiri, and should this be eventually carried into effect Tambarahalli will be one of the villages benefited.

[1] Chapter VI.

HARPANAHALLI TALUK.

HARPANAHALLI is the southernmost of the four "western taluks." It runs up towards the Mysore plateau and thus lies at a greater elevation than any other in the district. It is traversed by the Mallappanbetta and Kallahalligudda hills and is everywhere diversified by picturesque undulations with pleasant valleys lying among them. Its eastern half drains eastwards into the Chikka Hagari and the remainder slopes southwards towards the Tungabhadra. In the Chikka Hagari basin patches of black cotton-soil, aggregating about one-eighth of the area of the taluk, are to be found, but practically the whole of the rest of it is covered with mixed soils.

Statistics on many points regarding the taluk will be found in the separate Appendix. It contains an unusual proportion of the few Jains who are found in the district. Canarese is the prevailing vernacular. The blanket-weaving industry of the Kurubas within it is referred to in Chapter VI. Like Hadagalli (see the account of that taluk above), it possesses several of the beautiful Chálukyan temples characteristic of this corner of the district.

Cholam and korra are, as usual throughout Bellary, the staple food-grains. Castor is exported in considerable quantities, and a characteristic crop is the yellow-flowered niger seed (*Guizotia abyssinica*) which is grown for the oil it produces and flourishes amazingly on the most barren-looking of soils. It is generally sown along with ragi. The only irrigation is that under tanks and wells, there being no single channel in the whole of the taluk.

Some of the more interesting places within it are those noted below :—

Bágali : Some four miles due north of Harpanahalli, measured in a direct line. Population 1,707. A track leads to it from near the fourth milestone on the road between Hadagalli and Harpanahalli. It is known for the potstone Chálukyan temple to Kallésvara which stands close under the bank of its tank. This is on the list of buildings specially conserved by Government and is illustrated and described in detail in Mr. Rea's *Chálukyan Architecture* already several times referred to. The most striking parts of it are the two doorways into the shrine, the central ceiling in the mantapam into which the shrine opens, and the extraordinary diversity in the design of the pillars which support this mantapam. There are 59 of these piers and nearly

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every one of them differs from all the others, if not in general design, at least in detail. Much of this variety is attained by the form of the plan of the pillars. In some cases one plan is continued from the base to the capital, while in others the square, circle, octagon and polygon are successively combined. The polygonal plans are again varied by the use of different forms of fluting. There are no less than 36 inscribed stones in this temple and five others occur in other shrines in the village. Some of these have already been referred to in Chapter II and in the account of Kógali on p. 242 above. The earliest mention of the Kallésvara (then called Káldévasvámin) temple is in a grant of 1018 A.D., but as this makes no reference to its foundation it must have been built some time before. There are no less than twelve inscriptions of the Western Chálukya king Vikramáditya VI, dated from the fourth to the fifty-first years of the era which he started in the year of his accession (1076 A.D.) in supersession of the Saka era. One of them refers to the Jain temple of Brahma-Jinálaya in the village. The village was anciently called Bálguli and is shown in a grant of the Hoysala king Víra-Ballála II, dated 1193–94, to have been one of his capitals. Reference is made in one of the records to the 50 *Mahájanas* who looked after its affairs.

Chigatéri: Seven miles in a direct line east-north-east of Harpanahalli. Population 2,912. The gold-washing done here has been referred to in the account of the geology of the district in Chapter I above. Mr Bruce Foote says[1] that short but good-looking quartz reefs which deserve deep prospecting are pretty numerous in the southern and south-eastern flanks of the Jájkalgudda hill near here and are doubtless the source of the gold which is obtained, as this is coarse and has been but little rolled. The gold washed in his presence was—

"Sufficiently large in grain to show that some of the parent rocks "must have contained very distinctly visible inclusions of it . . ". . The streams which are washed for gold are: (i) the upper "part of the Chigatéri nullah, at a place called Chengulu; (ii) a small "stream north-west by west of Chigatéri village; (iii) a stream known "as the Bevihalli nullah, really the head-waters of the Maitbur "nullah, and (iv) the stream which flows on the north-east slope of "Jájkalgudda and is known as the Konganahosur nullah. Of these "the last is much the richest and the first the second best. Bevihalli "nullah is exceedingly poor in gold . . . . The Konganahosur "gold is almost coarse enough for some of the larger particles to "deserve the appellation of 'pepitas' (cucumber or melon seeds), "and the colour in all cases was very good."

[1] Mem. Geol. Surv. India, xxv, 89, 196.

The place has very recently been subjected to an examination, under European supervision, extending over several months, but no actual mining has yet been begun there.

Halavágalu: Two miles from the Tungabhadra and 13 miles west by south of Harpanahalli; police-station; population 2,598. Contains another of the Chálukyan temples made of black steatite already referred to. It is the plainest of the whole series, there being hardly any carved work whatever in it, though the rough blocks at the doors were evidently intended to have been ultimately sculptured. A few drawings of it will be found in Mr. Rea's book already mentioned.

Harivi: On the Tungabhadra, four miles in a direct line south of Kuruvatti. Population 1,213. A few families make rough matting, gunny bags, etc., out of sunn hemp which is grown and prepared for use locally.

Harpanahalli: Head-quarters of the taluk; union; sub-registrar's office; police-station; travellers' bungalow; upper secondary school. Population 9,320. The town lies in a hollow surrounded by low lines of hills, the most noticeable height in which is the Gósain-gudda, so called from the Gósain's tomb on its top, which stands at the back of the travellers' bungalow. Except for the guinea-worm which infests some of its wells, it seems a healthy place. Between 1868 and 1882 it was the head-quarters of the Deputy Collector who was then in charge of the three western taluks.

Harpanahalli was the seat of one of the most powerful of all the old poligar families of the district and has a long history.[1] The first of its chiefs was a Bédar named Dádayya who belonged to Khánanahalli, now a hamlet of Mádlagiri, seven miles north-west of Harpanahalli. After the overthrow of the Vijayanagar dynasty at the battle of Talikóta in 1565, Dádayya collected some followers and made himself master of Bágali and Nílagunda and the country attached to them. Shortly afterwards, a relation of his, Jakkanna Náyak, the poligar of Chitaldrug in Mysore, being besieged in his fort by his neighbour Kenganna Náyak of Basavapatnam, applied to Dádayya for help. Dádayya attacked and defeated Kenganna Náyak and raised the siege, and as his reward

[1] Munro's letter of 12th July 1801 to Government and his report on the poligars of the district, dated 20th March 1802, both give short abstracts of this, and a private manuscript account now in Harpanahalli, which from internal evidence appears to have been written about 1800 and which wherever it can be checked is historically accurate, fills in the details. The following narrative combines the information given in these three papers, and also utilises the references to the poligars which occur in Duff and Wilks.

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was given Jakkanna's daughter, Honnai Náyaki, in marriage, and, as her dower, certain portions of the Chitaldrug country.

Not long afterwards he was also given the hill fort of Uchchangidurgam, which then likewise belonged to the Chitaldrug poligar. The story runs that one evening the goddess of the hill, Uchchangi-amma, appeared to him and told him to ask his father-in-law for the fort as a gift, saying that if he obtained it she would always favour and assist him Asked for a sign, she said that as he turned away from her temple the tamarind in front of it would fall to the ground. The tree fell as she had foretold, and Dádayya asked for Uchchangidurgam and obtained it.

About this time he founded Harpanahalli and called it after Siva (the name is properly Harapura-halli, or 'Siva's town') who had helped him to prosperity. The usual story is told of his having selected the site because one day a hare, instead of running away, turned upon his dogs there.

Later, Dádayya and his father-in-law fell out and the latter attacked Uchchangidurgam, but was beaten off. Dádayya's wife Honnai seems to have sided with her father rather than her husband, and one day the latter threw her off the top of the steep side of the hill into a tank at the bottom. The cliff and tank are still called after her Honnai-gere and Honnai-honda, respectively, and ballads are even now sung about her. Dádayya afterwards married Jampá Nágathi, the daughter of the poligar of Jaramali in Kúdligi taluk; Barma Nágathi, daughter of the neighbouring Gudékóta poligar; and Hanuma Nágathi, daughter of the chief of Bilichódu in the Chitaldrug district. He died in 1592.

He cannot be said to have been an independent ruler, as, in common with most of the petty chiefs who came into prominence at the time, he was forced to submit to the Sultan of Bijápur, pay him tribute, and render him military service. On the decline of the power of Bijápur, Dádayya's successors extended their possessions until these included the whole of the country afterwards comprised under the name of Harpanahalli. This consisted of 460 villages, which brought in a revenue of over eight lakhs of rupees. In 1680, on the confirmation of the Marátha conquests in the south by Bijápur, the then poligar acknowledged the Marátha supremacy and paid the customary tribute. Dádayya's successors were as follows:—Ranga Náyak, his son by Jampá Nágathi, 1592 to 1616; Barmanna Náyak, the son of the foregoing, 1616 to 1650; Óbanna Náyak, son of Barmanna, 1650 to 1655; Vira Mummadi Náyak, son of his predecessor, 1655 to 1667; Mummadi Náyak, his son, 1667 to 1687; and Basavanta Náyak, brother of Mummadi, 1687 to 1705.

Basavanta turned Lingáyat and took the name of Kotrappa Náyak. He was followed by his son Mari Kotrappa (1705 to 1715), who was in turn succeeded by his son, another Basavanta, who ruled from 1715 to 1721. This Basavanta had no children and direct descent from the original Dádayya thus ceased. A collateral named Gónappa was accordingly adopted, converted to the Lingáyat faith, and made poligar under the name of Mudi Basappa Náyak. He ruled until 1741, and was succeeded by Víra Basappa Náyak, the eldest of his four sons, who died in the next year.

Sómasékhara Náyak, son of the foregoing, followed, and ruled for 24 years until 1766, when he died without issue. He was a chief of considerable note. In 1748, with the poligar of Rayadrug, he joined the forces of the poligar of Bednúr in an attack against Chitaldrug. At the battle of Máyakonda (in the present Chitaldrug district) he engaged in single combat on elephants with the Chitaldrug poligar and slew him.[1] Haidar Ali marched against him in 1762 and he seems to have submitted quietly to Haidar's authority and even to have been of much service to him later. His name is still remembered throughout the western taluks and during his time Harpanahalli reached the height of its prosperity. Munro states that he is said to have paid a peshkash of 12,000 pagodas to the Nizam, 6,000 to Morári Rao of Gooty, and from two to three lakhs of rupees to the Peshwa.

On his death, his widow, Somámáji, adopted Adavi Bommanna, a collateral of her husband's, who lived in Vadachinahálu, now a hamlet of Musumanakallihalli. He espoused the Lingáyat creed and took the name of Víra Basappa Náyak. He died in 1768 and Sómasékhara's widow then adopted another collateral from the same village. This man was the son of one Chinna Giriappa and, like his predecessors, he was converted to the Lingáyat faith and ruled under a new name, calling himself Basappa Náyak.

In 1775, after taking the fort at Bellary, Haidar marched against Harpanahalli for the second time, compelled the poligar to acknowledge his authority and exacted from him a tribute of over two lakhs of rupees. In 1787 Tipu treacherously seized Basappa Náyak, who was with him in his camp as he was marching through this part of the country, and at the same time took Harpanahalli, against which he had secretly despatched a brigade. This wanton crushing of a chief who had always been loyal to his house was an act which even Tipu's most active apologists could never adequately justify.

[1] Rice's *Mysore*, ii, 503.

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Basappa Náyak was sent with his three wives to Seringapatam, where he died without issue. Many of his relations and followers were also imprisoned and among these were the wife and young son of one Ayyappa of Vadachinahálu, who is said to have been a brother of Basappa Náyak's. They were confined at Chitaldrug. The son's name was Sómasékhara Náyak.

In 1792, at the close of the second Mysore War, Sómasékhara and his mother joined Parasuram Bhao, the Marátha general, who was then on his march back to his own country. The hereditary Diwán of Harpanahalli, Hampasayya, presented the lad to the general as the poligar of Harpanahalli. Encouraged, apparently, by Parasuram Bhao, the Diwán took Harpanahalli, but he was almost immediately expelled by a detachment of Tipu's. He however retook the place and held it until peace was made with Tipu in the same year.

On the fall of Seringapatam and the death of Tipu in 1799, the Diwán brought Sómasékhara back from the Marátha country and again captured Harpanahalli, which had been left defenceless. When Seringapatam fell and Tipu was killed, General Harris, the Commander-in-Chief, in May of the same year, marched northwards to reduce that part of the country which had not yet acknowledged British supremacy. The Diwán, who was the real master of Harpanahalli (Sómasékhara being only sixteen years of age), made overtures to him and went with Sómasékhara to his camp at Harihar, where an agreement was concluded by which a jaghir of Rs. 60,000 in the district of Bellary was granted to the poligar and his principal servants on condition that they quietly disbanded their troops and resided at Mysore.[1] This agreement was confirmed by the Governor-General, Lord Mornington, and Harpanahalli thus surrendered without bloodshed.

Sómasékhara, however, subsequently conceived the greatest hatred of the Diwán and not only refused to give him any share in the jaghir, but tried to murder him. The Diwán managed to escape and in 1806, on Munro's recommendation [1] and in consideration of the signal service he had rendered the Company in bringing about the surrender of Harpanahalli, he was given for his separate enjoyment a portion [2] of the jaghir worth, according to Tipu's assessment of 1788–89, about Rs. 4,000.

Sómasékhara Náyak was the last of the Harpanahalli poligars. He had four wives, namely, Basammaji and Nílammaji of Gudékóta and Hire Basammaji and Somamaji of two other villages in

[1] Munro's letter of 29th March 1806 to Government.

[2] The villages of Hosakóta, Benakanagudi, Kallahalli, and Nandibanda, all in Hospet taluk.

the Kúdligi taluk. He died in 1825 leaving three widows, two of whom, Sómamaji and Basammaji, put in claims to his estate. Government held, however, that the widows had no rights in the property and resumed the estate,[1] making allowances for the maintenance of the claimants and the other immediate relatives and dependents of the poligar. The family has now died out.

Hampasayya was succeeded in his estate by his adopted son Virúpákshappa, who died in 1833 without issue. The estate was then resumed, a pension being conferred on three of the ladies of his family. One of these lived until April 1902.

The old fort still stands in Harpanahalli, though in ruins. It differs from most of the well-known strongholds in the district in being built on the low ground instead of on a hill and it depended chiefly for its strength on the two tanks which flank the whole of two of its sides. It had a double line of fortifications built on the usual plan with circular stone bastions connected by curtains and faced by a ditch and rough glacis. A few families still live within it, and in two temples inside it—one dedicated to Hanumán and the other a Jain shrine—worship is still carried on. In the former, and also in several other places in the village, some of the old stone cannon-balls which were used in the days gone by are much reverenced as representations of Brahma. The Jain temple, noticeable by its graceful stone *dhvaja-stambha*, is commonly known as the 'Bógára basti' and is kept up by a small colony of members of the faith who reside in the town. It contains a number of images of the Tirthankaras arranged in rows one above the other.

A mile south-east of the village along the Arsikere road is the temple of Venkataramanasvámi. It is said to have been built by Dádayya and Ranga Náyak, the first two poligars, and inside the enclosure are shrines containing figures of them and their wives. Kannu-kottappa, who is represented by a stone inscribed with a chank, chakram and námam in a mantapam just north of the main shrine of the temple, is reputed to have much power in curing affections of the eyes. The gópuram over the east entrance to the temple was built by Kandi Séshagiri Rao, a former amildar (tahsildar) of Harpanahalli. Most of the Basavis of the town are dedicated in this temple.

But the deity to whom the real reverence of the villagers is paid is the Úru-dévati ('village goddess') whose shrine is the mean-looking little building just to the north of the Arsikere road. The daily worship in this is done by a woman, a Bódar by caste. It may be known by the extraordinary collection of snake stones in front

[1] It is not clear what villages were included in it. The manuscript above referred to names only Náráyanadévarakeri, Hospet and Hósúru.

of it. There are more than 150 of these, of all sizes and designs. Within it hang painted gourds suspended *ex voto* by ryots to whom the goddess has granted good crops, bells dedicated by those whom she has delivered from sickness, and little toy-cradles given by childless women whom she has blessed with progeny. One of these, it is whispered, was hung there by a Bráhman woman.

At irregular intervals of some ten or twelve years a subscription list is opened and a great car-festival is held in the goddess' honour. Space does not permit of a description of the whole ceremonial, but the essential part of it is the sacrifice of two buffaloes which have been for some years previously dedicated to the goddess, the mingling of their blood with a large quantity of cooked cholam meal and the scattering of the mixture by certain Málas all round the ruins of the old fort. The heads of the buffaloes are buried in front of the goddess' temple. The pújári on these occasions is a Badagi (carpenter) by caste, the office being hereditary in his family.

An annual festival takes place at the temple of Mailár Lingappa, in the north-west corner of the village, which closely resembles that at Mailár in Hadagalli taluk already described above. There is the same *káranikam*, or prophecy, the same driving of a peg through a man's leg and the same breaking of a chain.[1]

Harpanahalli contains an unusually large number of Bráhmans and a settlement of Vyábári (trading) Korachas who have now been there for several years. The rest of the people are nearly all agriculturists or traders. Trade is conducted chiefly with Dávanagere in Mysore and not with Chittavádigi or other places to the northwards.

The only industry in the village is the weaving of coarse cloths and blankets on a small scale. Brass work and toy-making are mentioned as considerable industries in the old accounts of the place, but at present the former art is confined to two immigrant Marátha families who are chiefly engaged in making the extraordinary brass anklets, bracelets and rings in which the Lambádi women delight, and the latter to three other families which make *kóláttam* sticks, etc., lacquered on a lathe, and coloured images of popular deities. Brass vessels are no longer made, but are imported from Hubli.

[1] In Fergusson's *Architecture in Dharwar and Mysore*, p. 45, occurs a description of a temple of Nepalese style which is said to exist at Harpanahalli. Lest it should be supposed that this has escaped notice in the present account of the town, it should be explained that Mr. Fergusson subsequently [see note on p. 271 of his *Indian Architecture* (1876)] found that this temple belongs, not to Harpanahalli, but to Múdabidri in the South Canara district.

Kúlahalli: Five miles north-north-west of Harpanahalli. Population 1,072. Contains a temple to Góni Basappa built in a style which is quite unusual. Góni Basappa was a sanyási, and such, says tradition, was his sanctity that as he walked through the cocoanut topes the trees of their own accord bent down their heads to offer him the young nuts which grew upon them.

Kuruvatti: On the Tungabhadra in the extreme west of the taluk and nearly due west of Harpanahalli. Population 1,149. Famous for its temple and its cattle fair. The latter takes place at the car-festival in February or March and is the chief institution of the kind in the district. Most of the cattle sold at it are of the Mysore breed or allied varieties. It has of late years been frequently prohibited on account of plague and is therefore now mainly held on the other side of the river, in the Bombay Presidency.

The temple to Mallikárjuna in this village is another of the specimens of Chálukyan architecture in elaborately carved black stone which have already been referred to. Its chief beauties are two of its doorways, the east door to the shrine being an especially fine example of the style. In the mantapam in front of the doorway leading into the shrine is an elaborately carved tóran, the only one found in any of the Chálukyan temples in this part of the country. The building is described and illustrated in detail in Mr. Rea's book already mentioned, and is one of those which are conserved by Government.

Nílagunda: Eight miles south-west of Harpanahalli. Population 1,286. Contains another of the beautiful little Chálukyan temples found in this part of the district. It is dedicated to Bhímésvara, and seems never to have been completed, the tower over the west shrine being unfinished and some of the blocks along the base being left uncarved. It is fully illustrated and described in Mr. Rea's book and is on the list of buildings conserved by Government. Two of its chief beauties are the carvings on the ceiling of the central compartment of the mantapam into which its three shrines open and on the doorway to the central shrine. The images in the shrines of Anantasayana and Lakshminaráyanasvámi in this village are also fine examples of Chálukyan work. The steatite of which all these are made was doubtless quarried in the hill in this village, which contains the most important source of this stone in the district.

Uchchangidurgam: A hill-fortress in the south-east corner of the taluk. The village has a population of 3,028. As has been mentioned in Chapter II above, the place is perhaps the

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Uchchásringi which inscriptions show to have once been one of the chief towns of the Kadamba dynasty in the 4th century A.D. and later on the capital of the Pallava province called "the Nolambavádi thirty-two thousand." It was taken from the Nolambas by the Ganga king Márasimha (A.D. 963-974). Inscriptions in the village show [1] that in 1064 it was governed by a Chálukyan ruler named Trailókyamalla and that in 1165 it was ruled by a Pándyan named Vijayapándava-déva. Records at Bágali also mention three other Pándyan rulers named Nigalanhamalla-Pándya, Tribhuvanamalla-Pándya and Víra-Pándya as governing it between the years 1079 and 1160 in the reigns of Vikramáditya VI and his two successors. An inscription of the Hoysala king Víra-Ballála II, who reigned from 1191 to 1212, says [2] that he took the place from a Pándyan but eventually restored it to him. How it subsequently was given by the Chitaldrug poligar to his son-in-law the first poligar of Harpanahalli, and how this latter threw his wife off its summit has already been noticed in the account of Harpanahalli above.

The hill consists of a very bare, steep, rocky ridge, about a mile in length from north to south, which forms the easternmost and highest point of a considerable group of wild, rocky hills which extend southwards almost up to the Mysore frontier. On the north and west its sides are almost perpendicular and it has been likened to the fortress at Gwalior. The fort gates, some ruined walls, and a big well or two are practically all that now remains of the older buildings, but a small modern village stands at the foot of the rock. On the top of it, in addition to the houses of a few people who seem to think that this elevated site is worth the daily climb it involves, is the well-known temple to Uchchangi-amma, 'Our Lady of Uchchangi', which is held in much reverence in the country round about. The Dasara festival at this, in which worship of the *banni* tree (*prosopis spicigera*) takes a prominent position, is largely attended.

Yaraballi: Hamlet of Tavadúru, about 8½ miles in a direct line south-south-east of Harpanahalli. There is an insignificant industry here in the manufacture of little basavannas, or sacred bulls, from the potstone which occurs in the neighbouring hill at Arasapur. The images are neither artistically nor carefully executed. The same industry is also carried on at Kenchápuram, three miles south-south-east of Uchchangidurgam.

[1] Inscriptions Nos. 136, 138 and 139 in the Government Epigraphist's report in G.O., No. 922, Public, dated 19th August 1899.

[2] Fleet, in *Bomb. Gaz.*, i, pt. 2, 505.

HOSPET TALUK.

HOSPET is the northernmost of the four "western taluks," and, containing as it does the rugged wildernesses of granite hills round about Daróji and Kampli and many outliers from the Sandur and Copper Mountain ranges, it is the most hilly area in the district. Nine-tenths of it is covered with the light mixed soils. Only one-twelfth is black cotton-soil and even this is scattered in many isolated patches and does not occur in any one continuous spread.

Statistics relating to the taluk appear in the separate Appendix. It is the smallest in the district. Canarese is the prevailing vernacular. The weaving carried on in Hospet and Kampli towns is referred to in Chapter VI. It is the only taluk in Bellary of which any proportion worth mentioning is protected in all seasons, 14 per cent. of the cultivated area, most of which is under the Tungabhadra channels, being safe from famine. It consequently suffered less in the distress of 1876–78 than any part of the district. Some of this irrigated land is very valuable. It is reported that fields round Kampli have changed hands at prices working out to Rs. 1,200 per acre. Much of it, however, is very malarious and some of the villages near Hospet town are almost deserted, the people being compelled to live elsewhere.

A curious cess, called the Nirbhatta cess, is levied on inams (other than jódi and service inams) which use the water of these channels and of some of the larger tanks. Its origin is unknown and though until the last settlement it was also collected in Ádóni, Alúr and Bellary taluks it now survives only in Hospet. It brings in some Rs. 2,000 annually.

Sugar-cane and paddy are the chief crops raised on the irrigated land in the taluk, and the area cultivated with the former is considerably more than half the total extent under that crop in the whole district. Owing to the frequent hills, the percentage of the total area of Hospet which is arable is lower than in any other, and while practically the whole of this arable area is under occupation, only four-fifths of it are regularly cultivated. For this and other reasons, the population per acre of cultivated land is higher in Hospet than anywhere else in Bellary.

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Some description of the ruins of the old city of Vijayanagar, near Hampi, and of others of the more interesting places in the taluk follows hereunder:—

Anantasainagudi: One mile from Hospet on the road towards Kámalápuram. Population 907. Contains the ruins of a temple in which the inner shrine, instead of being the usual small square erection, is a large oblong chamber, with a correspondingly lengthy platform for the reception of the idol and a very high domed roof. It seems clearly to have been constructed in this unusual manner for some special reason, and the universal tradition is that it was built by one of the kings of Vijayanagar for the large black stone image of Anantasayana, or Vishnu sleeping on the serpent, which is still to be seen at Holalu in the south-west corner of the Hadagalli taluk.[1] When the image was finished, runs the story, a man was sent to conduct it to its new home. The god agreed to come on the condition that his guide went in front and did not look back during the journey. The latter, however, turned to see if the god was really following and the image has in consequence remained immoveable at Holalu ever since. Similar stories are told of other idols and the truth perhaps is that internal commotions at Vijayanagar or external dangers to the empire prevented the project from ever being carried out.

Daróji: Stands about midway along the road between Bellary and Kámalápuram. Police-station, travellers' bungalow and railway station. Population 3,228. Is best known from the big tank which lies within its limits. Tipu is said to have made this. It has been constructed by throwing a huge embankment, some 2½ miles long and in places 45 feet high, across the valley through which flowed the Narihalla—the river which rises in Kúdligi taluk and runs by two beautiful little gorges north-eastwards across Sandur State. The road from Bellary to Kámalápuram runs along the top of this embankment and about half way across, on a little rocky knoll connected on both sides with the dam, stands the travellers' bungalow. It is an inspection bungalow belonging to the Public Works Department and, when the tank is full, is one of the coolest spots in the district. In the great flood of May 1851 already referred to in Chapter VIII the tank breached in two places and the mass of water which tore across the country totally destroyed the old village of Daróji. The people fled to the adjacent hills, so that little loss of life resulted, and subsequently the present village was built.

[1] See the account of this place above, p. 242.

A report of the time [1] says :—

"The Daróji tank has sustained an enormous breach in the middle "of its bund, and, at its northern extremity, the calingula has been "entirely washed away without a single vestige remaining. The "bund adjoining it has been carried away to the extent of 120 yards, "so that the whole opening at that end is 200 yards in extent. Nearly "the whole of the town has been clean swept away down to the bare "rock on which the houses stood, and where now but a few scattered "stones remain of the hundreds of habitations of a flourishing and "wealthy town which once covered it. Symptoms are observable of "the water having in some places reached the summit of the bund "where it is 36 feet above the bed of the tank and 14 feet above high "water mark."

The disaster was largely due to the Āvinamadugu tank having breached in three places just before. The whole of its contents poured suddenly into the Daróji tank. On the present weir of the tank, which is at the north end of the bund, is an inscription stating that it, with the village of Daróji, was completely destroyed by this flood, but was re-built in 1853 while Mr. Pelly was Collector. The tank now irrigates 1,170 acres of wet land. Excellent fish are caught in it and sent to the Bellary market and the fishery rent obtained, some Rs. 600, is the largest paid by any tank in the district.

Hampi: Hampi is a tiny fever-stricken hamlet standing on the brink of the Tungabhadra. It is of no importance itself, but it has given its name to the remains which lie scattered about it of Vijayanagar, "the City of Victory," the birth-place of the Empire of that name and of old the capital of its kings. They are always known as "the Hampi ruins."

They cover some nine square miles, but the fortifications and outposts of the city included a far larger area. The entrance to it from the south-west, for example, was at one time a fortified gate on the huge embankment which stands at the foot of the hills two miles the other side of Hospet—nine miles as the crow flies from the centre of the ruins.

The site of the old city is a strangely wild place to have been the birth-place and capital of an empire. The whole of it (see the plan attached) is dotted with little, barren, bouldery hills and immediately north of it the wide and rapid Tungabhadra hurries along a boulder-strewn channel down rapids and through narrow gorges. The hills are of granite weathered to every shade of colour from a bluish-grey to a rich golden brown, and have hardly a shrub or a blade of grass upon them. The alternate burning days and

[1] By Major Henderson, dated 13th May 1851.

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chilly nights of the Deccan climate have seamed and spilt in every direction the huge masses of solid rock of which they originally consisted, and the earthquakes of remote ages and the slower processes of denudation have torn from their flanks the enormous boulders which were thus formed and have piled these up round about their sides in the most fantastic confusion or flung them headlong into the valleys below. Many of them must weigh hundreds of tons. In places cyclopean masses stand delicately poised one upon another at the most hazardous angles, in others they form impassable screes, while those which have yet to fall often stand boldly out from the hills as single giant tors or range themselves in castellations and embattlements which but for their vastness would seem to be the work of man rather than of nature. As one writer has described it, "Far as the eye can reach for ten square miles there is nothing between heaven and earth but boulders; the earth is paved with them, the sky is pierced with them . . literally in thousands of all sizes . . heaps upon heaps, in one instance 250 feet in height."

Up the sides of these hills and along the low ground between them—often in several lines one behind the other—run the fortified enclosing walls of the old city, and in the valleys among them stand its deserted streets and ruined palaces and temples The lowest ground of all is covered with fields of tall cholam or of green and golden rice watered by the channel which one of the kings of the days gone by led from the Tungabhadra to supply the people, and irrigate the orchards and rose-gardens, of his capital. To know Vijayanagar at its best, the pilgrim should climb the slippery steps leading to the little shrine on the top of the hill called Matanga Parvatam and watch the evening light fade across the ruins, and if the fates are kind and grant him the added glory of a Deccan sunset, he will surely return content.

If legendary history and local tradition be credited, there was a town on this site many centuries before the kings of Vijayanagar selected it for their capital. Some of the most dramatic scenes in the great epic of the Rámáyana occurred at a place called in the poem Kishkindha, and it is asserted by the local Bráhmans and generally acknowledged[1] by the learned in such matters that this Kishkindha was close to Hampi. It was ruled in those days, says the Rámáyana, by two brothers of the monkey race called Váli and Sugriva. They quarrelled, and Sugriva was driven out by his brother and fled with Hanumán, the famous monkey-chief of the

[1] See Rice's *Mysore*, i, 277, and the authorities there quoted. Also Dr. Bhandarkar in *Bombay Gazetteer*, Vol. I, pt. 2, p. 142.

poem, who had been one of his ministers, to the woods of the hill Rishyamúka, on the bank of the Pampá, near the dwelling place of the holy rishi Matanga on the mountain called Matanga Parvatam. Here he was safe from Váli, for the rishi, furious at finding close to his hermitage the putrefying body of a rákshasa, or demon, whom Váli had killed and flung there, had pronounced a fearful curse upon him if ever he should again enter that region.

Ráma, the hero of the poem, accompanied by his brother Lakshmana, is journeying in search of his wife Síta, who has been carried off by Rávana, the ten-headed demon king of Lanka, or Ceylon, when he is told that Sugríva can give him news of her. He goes to Rishyamúka and meets Sugríva and Hanumán. The former tells him how he saw Síta being carried through the air by Rávana, "glittering in his arms like the daughter of the king of serpents"; how as she was swept by above him she dropped one of her garments and her jewels; and how he had kept these latter in a cave. He brings them and shows them to Ráma in proof of the truth of his story. Ráma in his gratitude for this clue slays Váli with his arrow, burns his huge body on a funeral pyre and replaces Sugríva on the throne. While Ráma waits on Prasravana, a part of the Málvavánta hill close by, Hanumán searches for Síta, finds her in Lanka, brings back tokens from her to reassure Ráma and finally organises the monkey army which builds the causeway from Ráméswaram to Ceylon by which Ráma crosses to the island to the rescue of his bride.

Such is the story in the Rámáyana, and the names of several of the localities round Hampi are identical with those in the poem. Pampásaras or Pampátírtham is the name of a tank on the Haidarabad side of the Tungabhadra near Ánegundi, and Pampá is also said to be the ancient and puránic name of the river; Rishyamúka is the hill on the Nizam's side of the narrowest of the gorges in the river already mentioned; Matanga Parvatam, or Matanga's hill, has been referred to above; Málvavánta hill (see the plan) lies to the east of it; the cave where Sugríva kept Síta's jewels and the mark made on the rocks by her garment as it fell are pointed out to the pious pilgrim near the river bank; while a curious mound of scorious ash some fifty yards long by twenty broad and about ten to fifteen feet high, which lies about a mile east of the neighbouring village of Nimbápuram, is shown as the remains of the cremation of Váli.[1] Enthusiasts go further and declare that the grey lungurs and the little red-faced monkeys which still scamper and chatter about

[1] For some mention of this and other similar mounds in the district, see the account above of Kudatini in Bellary taluk.

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the hills are the descendants, respectively, of Váli and Sugríva, and that the tumbled masses of fallen boulders which encumber the site of Vijayanagar are the remains of the material which was collected by Hanumán's monkey hosts for the great causeway. Hanumán is at any rate the most popular god in the whole country-side.

But it is time to return to more sober chronicles. Some account of the foundation of the chieftainship of Vijayanagar in A.D. 1336, its rapid growth into a kingdom, its expansion into an empire and its dramatically sudden decline and fall at the battle of Talikóta in 1565 has already been given in the chapter on the history of the district above.

Of the wonders of its capital in the plenitude of its prosperity several descriptions have come down to us. The earliest European visitor whose account has survived was Nicolo Conti, an Italian, who was at Vijayanagar in 1420, less than a century after it was founded. He says[1] that its king was already "more powerful than all the other kings of India," and that he had 12,000 ladies in his harem.

Some twenty years later, in 1442, Abdur Razzák, an ambassador to the east from Persia, visited the city. He relates how the king's dominions stretched from the Kistna river to Cape Comorin, how he had "more than a thousand elephants, in their size resembling mountains and in their form resembling devils," and troops numbering 1,100,000, and how "one might seek in vain throughout the whole of Hindustan to find a more absolute *rai*." He goes on to say:—

"The city of Bidjanagar[2] is such that the pupil of the eye has "never seen a place like it, and the ear of intelligence has never been "informed that there existed anything to equal it in the world."

Of a festival in the city, he gives the following account:—

"In pursuance of orders issued by the king of Bidjanagar, the "generals and principal personages from all parts of his empire . . "presented themselves at the palace. They brought with them a "thousand elephants . . which were covered with brilliant armour "and with castles magnificently adorned . . During three conse-"cutive days in the month of Redjeb the vast space of land magnifi-"cently decorated, in which the enormous elephants were congre-"gated together, presented the appearance of the waves of the sea, "or of that compact mass which will be assembled together at the "day of the resurrection. Over this magnificent space were erected "numerous pavilions, to the height of three, four, or even five storeys,

[1] Throughout the following quotations the text in Mr Sewell's *A Forgotten Empire* (Swan Sonnenschein, 1900) is followed.

[2] One of the many variants of the name Vijayanagar.

"covered from top to bottom with figures in relief . . Some "of these pavilions were arranged in such a manner that they could "turn rapidly round and present a new face: at each moment a new "chamber or a new hall presented itself to the view . . In "the front of this place rose a palace with nine pavilions magnificently "ornamented. In the ninth the king's throne was set up . . "The throne, which was of extraordinary size, was made of gold, and "enriched with precious stones of extreme value . . Before "the throne was a square cushion, on the edges of which were sown "three rows of pearls. During the three days the king remained seated "on this cushion. When the fête of Mahanawi was ended, at the "hour of evening prayer, I was introduced into the middle of four "*estrades*, which were about ten *ghez* both in length and breadth.[1] The "roof and the walls were entirely formed of plates of gold enriched "with precious stones. Each of these plates was as thick as the blade "of a sword, and was fastened with golden nails. Upon the *estrade*, "in the front, is placed the throne of the king, and the throne itself is of "very great size."

Duarte Barbosa, a Portuguese who visited Vijayanagar between 1504 and 1514, gives similarly glowing accounts of its riches and magnificence.

"The streets and squares are very wide. They are constantly filled "with an innumerable crowd of all nations and creeds . . "There is an infinite trade in this city . . In this city there "are many jewels which are brought from Pegu and Celani (Ceylon), "and in the country itself many diamonds are found, because there is a "mine of them in the kingdom of Narsinga and another in the kingdom "of Decam. There are also many pearls and seed-pearls to be found "there, which are brought from Ormuz and Cael . . also silk-"brocades, scarlet cloth and coral . . This king has a house "in which he meets with the governors and his officers in council upon "the affairs of the realm . . They come in very rich litters on "men's shoulders . . Many litters and many horsemen always "stand at the door of this palace, and the king keeps at all times nine "hundred elephants and more than twenty thousand horses, all which "elephants and horses are bought with his own money . . "

But of all the accounts of the city in the height of its power, that of Domingos Paes, which Mr. Sewell has given us in his history of this "Forgotten Empire," is the most vivid and picturesque. Paes was a Portuguese who was at Vijayanagar about 1520—some 45 years before its final fall—in the days of Krishna Deva Ráya, the greatest of all its kings. Space will not admit of the reproduction of his description here and to curtail it is to ruin it. The reader who desires a picture of the Vijayanagar

[1] About seven yards or twenty-one feet.

of those days should peruse Paes' story as it stands in Mr. Sewell's work.[1]

Were it not confirmed by other independent testimony—such as the chronicle of Fernão Nuniz, written some fifteen years later and also for the first time made accessible by Mr. Sewell—Paes' account of the extraordinary magnificence of the city would be barely credible to those who only see it in its desolation. The crowded bazaars where everything conceivable was to be bought; the fine houses of the merchants and the captains; the gorgeous temples and public buildings; the throne of state made of jewel-studded golden plates and panelled with figures of wrought gold set with more jewels; the maids of honour bedecked with such masses of gold and precious stones that they could scarcely move; the cavalry horses caparisoned in silk, damask, brocade from China and velvet from Mecca, with jewelled silver plates upon their foreheads; the king's private stud of 800 elephants and 500 horses; his harem containing 12 000 women; his palace decorated with precious metals, ivory and wonderful carving; and his troops numbering a million fighting men—all these would almost seem, to those who now see in the palace enclosure nothing but a mass of débris with scarcely one stone left standing upon another and in the city no other inhabitants than the monkeys and the peacocks, to be the creations of a fertile imagination rather than sober fact.

The destruction of Vijayanagar was indeed absolute. The day after the empire fell at the battle of Talikóta in 1565 the fallen king fled from the city with 550 elephants laden with treasure valued at over 100 millions sterling. The next day the place was looted by hordes of wandering gipsies—Lambádis and the like. On the third day the victorious Musalmans arrived and for five months "with fire and sword, with crowbars and axes," to quote Mr. Sewell,[2] "they carried on day after day their work of destruction. Never perhaps in the history of the world has such havoc been wrought, and wrought so suddenly, on so splendid a city; teeming with a wealthy and industrious population in the full plenitude of prosperity one day, and on the next seized, pillaged, and reduced to ruins, amid scenes of savage massacre and horrors beggaring description."

[1] Especially his account of the Navarátri festival, (*A Forgotten Empire*, pp. 265–275), of the review of the troops thereafter, (pp. 275–279), and of the king's palace, (pp. 284–289).

[2] *A Forgotten Empire*, p. 208.

Two years later, Cæsaro Federici, an Italian traveller, visited the place and wrote of it that " the houses stand still, but emptie, and there is dwelling in them nothing, as is reported, but Tygres and other wild beasts."

The best base from which to see what remains of the city to-day, 300 years and more since its destruction, is Kámalápuram (see the map), seven miles from Hospet railway station, where a deserted temple which was converted into a dwelling by Mr. J. H. Master, a former Collector of the district, is now used as a travellers' bungalow. The road from Hospet passes the curious temple of Anantasainagadi, referred to in the account of that village above, and conspicuous objects to the north of the last part of it are the old square Muhammadan tombs at Kadirámpuram. Paes says that in his time all this road was " a street as wide as a place of tourney, with both sides lined throughout with rows of houses and shops where they sell everything; and all along this road are many trees that the king commanded to be planted, so as to afford shade to those that pass along." Both houses and trees have long since disappeared.

Some account of Kámalápuram village is given below. Excepting only *the temple of Pattábhi Rámasvámi*—which is situated half a mile to the east on the road to Bellary, is shown by inscriptions within it to have been built by king Achyuta Ráya (1530—1542), and is remarkable for little but its size—all the more notable of the ruins of the fortifications, temples and buildings of Vijayanagar lie along two roads leading out of this village. The first of these runs north-eastwards to Kampli and the other goes north-west to Hampi and then degenerates into a path along the bank of the Tungabhadra.

Excepting their great extent, their massive construction and the ingenuity with which they have utilised the natural possibilities of the country, *the fortifications* present few points of interest. With the perennial Tungabhadra, unfordable for many miles, on its northern limit and the almost unclimbable rocky hills, linked together by these long lines of walls, on its other sides the city must have been—history shows indeed that it was—a place of great strength in the then conditions of warfare. The gateways in the walls are usually merely openings spanned by bracketed lintels, [1] but one or two of them are more ornamental. The track which leads northwards from the Kampli road above mentioned

[1] Fergusson's *Indian Architecture* (p. 211) gives an illustration of one of these. His *Architecture in Dharwar and Mysore* and the *Forgotten Empire* contain many photographs of the ruins.

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to the ferry to Ánegundi on the other side of the river (see the plan) passes under one of these latter.

Of the ruined temples and other buildings only a certain number deserve notice, and it would indeed be impossible to even mention them all. The smaller examples are scattered in scores all over the site of the city, hidden by the scrub jungle, peering out of the crops, or fancifully perched on the top of pinnacles and tors along the sky-line of the hills in positions which are often all but inaccessible.

The greater part of the more interesting buildings lie alongside the road to Hampi and that route may be reserved till last.

On the other of the two roads already mentioned—that leading to Kampli—the first ruin met with[1] is *the Gánigitti temple.* Gánigitti means 'an oil-woman,' and why the building should be so named is not apparent. It is a Jaina temple and the tower above its shrine is built in the series of steps which is the most noticeable characteristic of the Jaina style in this district. The inscription on the dipdán, or lamp-post, in front of it records[2] that it was erected by a Jaina general named Irugapa in 1385 A.D. during the reign of Harihara II, who must thus have been a king who was tolerant in religious matters. As will be seen later, there are several other temples of this faith of very similar design in other parts of the city.

Some half a mile further along the Kampli road the boulders immediately east of the way are marked with the broad streaks of alternate red and white which is the sign of holy ground and in front of them is a small, square, white erection. This is the last resting-place of the sacred bull of the temple at Hampi, which died here a few years back. Religious fervour is not entirely dead.

Another half mile further down the road, on a commanding site to the north of it, stands the *temple of Mályavánta Raghunáthasvámi.* Like all the larger temples in the ruins, it is built in the Dravidian style, but the sculpture in it is better than in the majority of the others. The quaint fishes and marine monsters carved along its outer walls deserve notice. Other feebler examples of the same style of decoration occur in the Krishnasvámi temple, referred to later, and are common in other parts of the district. In the múlasthánam, or innermost shrine, is a big boulder, and the tower of the shrine is perched on the top of this. For many years this temple was empty and deserted, but not long

[1] The Muhammadan darga and mosque on the west side of the road just as it enters the wall of the fortifications are of comparatively recent date and are mentioned in the account of Kámalápuram below.

[2] *South Indian Inscriptions*, I, 155.

ago a *bairági* from Northern India settled down in it, revived the worship, and organised a car-festival. His efforts were at first coldly received by the local priesthood, but latterly the position has been accepted.

Returning to Kámalápuram and setting out down the second of the two roads above mentioned—that from Kámalápuram to Hampi—the traveller passes again through the fortifications, by what in Paes' time was a gate with "two towers, one on each side, which makes it very strong," but is now merely a gap in the wall. From this the way leads first to the site of the old palace of the Vijayanagar kings and the various civil buildings which surrounded it.

Perhaps in no part of the city was the destruction wrought by the Musalmans more complete than just here. Except in a few isolated instances scarcely one stone is left upon another in its original position and the ground is strewn in every direction with piles of débris. Mr. Sewell[1] thinks that "there is no doubt that careful and systematic excavations would disclose the whole plan of the palace and that in the ruins and débris would be found the remains of the beautiful sculptures described" by Paes, but at present it is not possible to more than hazard a guess at the relative situations of the various buildings in it which he mentions.

The first building which is still standing is the *Queens' Bath*, just north of the road, which contains a swimming-bath some 50 feet long and six feet deep. Like several others of the civil buildings, it is constructed in the Muhammadan style, with arches, and decorated with conventional designs in plaster. Except in the case of one building within the court of the Krishnasvámi temple mentioned below, no arches nor any sign of the influence of Muhammadan architecture appear in any of the temples. The Hindus disliked the arch. "An arch never sleeps," they used truly to say. The constant thrust and counter-thrust which goes on between its component parts leaves it in less stable equilibrium than the Hindu doorway, formed of one horizontal stone laid upon two vertical posts.

There was apparently however no intolerance of the Musalmans themselves in the city. Ferishta relates[2] that Deva Ráya II built them a mosque there, though he explains that the encouragement they received was largely due to their superiority as cavalry and bowmen.

[1] *Forgotten Empire*, p. 284, note 2.
[2] Scott's *Ferishta*, i, 118.

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Just north-east of the Queens' Bath, and inside the first wall of the palace enclosure, are still standing a few yards of one of the stone aqueducts mentioned by Abdur Razzák. "One sees," he said, "numerous running streams and canals formed of chiselled stone, polished and smooth." Whence it obtained its water and whither it eventually led are not now obvious.

Immediately north of it rise the striking ruins of the great square platform of the *House of Victory*, as Paes calls it. The people know it now as the Dasara Dibba or Mahánavami Dibba, meaning the platform (dibba) used at the nine days' feast called variously the Dasara, the Mahánavami or the Navarátri ("nine nights"). Paes says it was called the House of Victory because it was built when Krishna Deva Ráya came back from his victorious expedition against the king of Orissa (A.D. 1513) and his description of the festivities at the Dasara, of which this building was throughout the centre, is one of the most vivid parts of his chronicle. There was obviously originally another erection on the top of the square platform or terrace which is all that now remains.

The series of carvings which run round this latter are (with the exception perhaps of some of the similar examples in the Hazára Rámasvámi temple, to be referred to immediately) the most spirited in all the ruins. Elephants, camels and horses alternate with wrestlers and boxers, scenes representing black-buck (?) shooting and panther-spearing and girls dancing with much *abandon* in very diaphanous skirts. As far as is known these mural sculptures are unique in Southern India, and they have been compared by Fergusson [1] with some of Layard's discoveries in ancient Nineveh. On the ground close under the northern wall of the terrace lies a curious door, cut (bolt-sockets and all) from one stone, and panelled to represent wood. On the western side the building has been rather clumsily faced at a later date with a series of carvings in a fine-grained green stone. This material admitted of much more delicate work than the granite, and the result is several excellent panels, notably one showing a tiger-hunt and another an elephant which is turning and rending its mahouts. This green stone is not native to the city and must have been quarried elsewhere. Very few cases occur in Vijayanagar in which foreign stone was used. Nearly all the buildings are made of the pinkish white granite of the local hills and it is probably the coarse grain of this which has prevented any of the sculpture from equalling in finish the best work in such temples as those at Madura, Tiruvannámalai, and elsewhere.

[1] *Architecture in Dharwar and Mysore*, pp. 65–66.

A few yards west of the House of Victory rise the walls of what, from Abdur Razzák's description of the city, was apparently [1] the royal *Mint*, and immediately north of these the similar walls of a building he calls the *Palace of the Danaik*, or commander of the troops. All the high walls round these palace enclosures are built in the same curious fashion, being several feet thick at the bottom and tapering off to only a few inches in width at the top.

Going westwards from the House of Victory the path passes a temple nearly buried under earth and débris, regarding which fanciful legends of underground passages used to be current; the foundations of another dibba; and a curious trough cut out of a single stone 41 feet long; and then leads through two ruined gates to the *temple of Hazára Rámasvámi*.

This is supposed to have been the private place of worship of the kings. Like the House of Victory, it was begun (as an inscription within it testifies) by Krishna Deva Ráya in 1513, and the outsides of its outer walls are covered with courses of sculpture very similar to those on that building. Elephants, horses, camels and foot-soldiers in long procession appear in the lower rows and above them girls dancing with the same abundance of energy and the same deficiency of clothing as before. Inside the court, on the outside walls of the vimána, the sculpture is as carefully finished as any in the whole of the ruins. It includes two Jaina tirthankaras sitting cross-legged at their devotions, Ganésa, and Subrahmanya on his peacock, which, seeing that it is a shrine dedicated to Vishnu, shows great absence of bigotry. These Jaina figures are indeed to be seen on most of the larger temples in the ruins. Inside the mantapam before the shrine are four pillars of foreign black stone finely carved.

But the chief pride of the temple is the series of scenes from the Rámáyana cut upon two [2] of the inside walls of the mantapam which lies north of the main entrance and upon the walls of the courtyard adjoining it. These probably gave its name to the temple, for Hazára Ráma means "the thousand Rámas." Ráma is shown slaying Tátaká, a demoness who infested the forest in which he was journeying; Jatáyu, the king of the kites, who tried to hinder Rávana from carrying off Síta and was slain in the attempt, is seen falling to the earth; three men are staggering under the weight of Siva's bow, which Ráma had to bend to win Síta as his bride; Hanumán is there, interviewing Rávana and

[1] *Forgotten Empire*, p. 91, and plan facing it.

[2] Apparently the other two walls also bore similar decorations, which for some reason have been hidden by later walls erected in front of them.

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sitting on his curled-up tail to make himself as tall as that ten-headed demon; Ráma is shooting his arrow through seven trees at once, to prove to Sugríva that he is a warrior worthy to be trusted; Ráma, Lakshmana and Síta are being ferried across the Ganges; and Rávana is depicted in his death agony. The whole series is the most noteworthy thing of its kind in the ruins, and, as has been said, is unique in this part of India.

North-east of this Hazára Rámasvámi temple lies another block of civil buildings within another high enclosing wall with watch-towers at its angles. From Abdur Razzák's account of the city these would seem to have been the *Diwán-Khána*, or public offices of the kingdom. The chief building now remaining is a two-storied erection constructed in the Muhammadan style which for want of a better name is known as *the Council Chamber*. It is decorated in ornamented plaster, like the Queens' Bath, but some of this ornament is Hindu in character—parrots, yális and other images, which no good Musalman would have permitted, appearing amongst it.

Immediately west of this enclosure are the *Elephant Stables* containing eleven stalls (the other 789 of the king's elephants had apparently to content themselves with humbler quarters) built with domed roofs and arched entrances in the Muhammadan style, but having a row of drip-stones which are Hindu in character. At right angles to them stands what is apparently the Daftar-khána of Abdur Razzák[1], that is, the usual working office of the king's minister and his colleagues.

The curious will discover in the fields immediately east of the elephant stables two small Jaina shrines in a very dilapidated condition; at the south-east angle of the enclosure round the Council Chamber a shrine called the *Rangasvámi temple* containing a bas-relief of Hanumán some nine feet high; immediately south-west of this again under a large margosa tree a little *shrine to Pattanada Ellamma*, the goddess of the boundaries of the city, where the Kurubas still carry on worship through a priest of their own caste; and, at the foot of the rocks, a third of a mile due east of Hazára Rámasvámi temple and some 50 yards east of a large and prominent boulder which has been split in two, a little *monolithic shrine*, primitive and tenantless.

An excellent bird's-eye view of the whole of these buildings and enclosures round about the palace can be obtained from the little bastion-crowned hill immediately north of the northern wall of the Danaik's palace already mentioned.

[1] It has sometimes been fancifully called "the concert hall." *Forgotten Empire*, p. 91.

The path leading westwards under this wall joins the road to Hampi and is the best route to the remainder of the ruins. Between the two roads, at their point of junction, stands what used to be known as "*the underground temple*," from which an underground passage was said to lead to the shrine of Hazára Rámasvámi. Mr. Rea, the Superintendent of the Archæological Survey, has demolished[1] this fable, and shown that the temple was never an underground building, but has merely been nearly buried by the silt washed down upon it in the course of centuries from the higher ground to the east, and that the underground passage is a myth. A number of other cases of half-buried temples could easily be pointed out in the ruins.

The road to Hampi now runs over a low rocky saddle—missing a great chance of a striking effect by passing to one side of, instead of under, the natural arch made by the two gigantic boulders which lean against one another just to the east of it—and leads through one of the walls of the city by a gateway. Some half a mile further on, it turns sharply between two small temples. The eastern of these is the *shrine of Uddána Vírabhadrasvámi*, in which worship is still carried on. Under the outer wall of it, on the edge of the road, stands an inscription stating that the image in it was set up in 1545 and also two little *sati-stones* marking the spot where two widows committed sati. These martyrs to their faith are depicted on the stones with one hand raised in the usual manner to heaven. Opposite these two, on the other side of the road, are four more similar stones, and another may be seen further down this same road immediately west of it just before it enters Hampi bazaar. Nuniz[2] gives a detailed description of the ceremonies attending the rite in his time.

A few yards further on the road crosses the *Turuttu channel.* The name means "swift" and is certainly deserved. The channel takes off from the Turuttu anicut across the Tungabhadra about a mile west of Hampi and is a most extraordinary work, running for miles, often through solid rock, along the foot of the hills. It was perhaps[3] made by Bukka II (1399–1406) and it now waters most of the wet fields which wind in and out about the ruins, its supply being supplemented by the tank at Kámalápuram.

A few yards west of the road at this point stands in an enclosure the huge monolithic *statue of Narasimha*, the fearsome

[1] See his paper on Vijayanagar in the *Madras Christian College Magazine* for Dec. 1886.

[2] *Forgotten Empire*, p. 391.

[3] *Ibid.*, pp. 51, 301.

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man-lion incarnation of Vishnu. An inscription[1] on the stone in front of it states that it was hewn by a Bráhman from a single boulder in 1528 in the time of Krishna Deva Ráya, who granted it an endowment. Though it is 22 feet high, the detail on it has been finished with great care and, grievously shattered though it is, it is one of the most striking objects among the ruins. Originally Narasimha's wife Lakshmi must have been sitting in the usual position on the thigh of the statue, but the only part of her image which remains unbroken is the one arm she passed behind his back; the rest of it lies in shapeless fragments scattered on the ground within the enclosure.

Immediately north of the Narasimha stands a little building containing a huge lingam and yóni.

On the rising ground just above these is the large *temple of Krishnasvámi*, which is yet another of Krishna Deva Ráya's additions to the city. An inscription within it relates that he built it in 1513 (about the same time, that is, as the House of Victory and the Hazára Rámasvámi shrine) for an image of Krishna which he had captured, during his expedition against Orissa, from a temple on the hill-fortress of Udayagiri in the Nellore district. The sculpture within the temple is very ordinary. On the southern side of the big gópuram is a life-size representation in crumbling brick and plaster of the story which is such a favourite with South Indian craftsmen—Krishna's escapade of carrying off up a tree the clothes of the gópis, or milkmaids, while they were bathing. East of the temple, leading up to its main entrance, is one of the four ruined bazaars which are still standing. What was once the street is now a rice-field.

Beyond the Krishnasvámi temple and just east of the road, inside an open mantapam, is a big *monolith of Ganésa*, the belly-god, which is ironically named the *'Sásivikallu*, or "the stone like a grain of mustard," while a few yards further on, in a shrine with a handsome mantapam in front of it, just west of the road as it dips down to Hampi village, is a companion monolith of the same god which in the same spirit has been nicknamed the *Kadalai-kallu* or the "grain-of-gram stone."

One of the most striking views in all the ruins is to be gained by leaving the road by the former of these images and walking over the rocks to the north of it to the conspicuous two-storied mantapam which stands on the crest of the hill. The Pampápati temple with its two beautiful towers lies below, beyond it the river, and beyond that again the rugged wilderness of hills in the Nizam's country.

[1] *Epigraphia Indica*, i, 399.

In the foreground stand some temples which, though small, deserve notice. Just west of the two-storied mantapam is a curious little shrine built entirely, roof and all, of stone, with a rounded top, shaped like a wagon-cover, to its roof. Mr. Sewell points out[1] that this bears a strong resemblance to the very ancient Dravidian shrines at the Seven Pagodas in Chingleput district and he considers[2] it "to be of greater antiquity than any other structure in the whole circuit of the hills." There is another shrine of the same style close by it, partly encased in an outer covering of later masonry, and a third immediately north of the northern gópuram of the Pampápati temple.

Below this little shrine and north of it is the largest *group of Jaina temples* in the city. Their stepped towers, so unlike anything else among the ruins, are very noticeable. Besides this group, and the Gánigitti shrine and the two dilapidated examples east of the elephant stables already mentioned, there is another Jaina shrine the other side of the road facing the Kadalaikallu Ganésa, at least two more just north of the northern gópuram of the Pampápati temple and a fourth about a mile north-east of Hampi, standing above the path which runs along the bank of the Tungabhadra. So at one time the Jaina faith must have greatly flourished in these parts. The age of these shrines is uncertain, but as they all resemble in their details the Gánigitti temple—which, as has been seen, was built in 1385—they perhaps also date from about that time and so are more than a century older than the larger temples built by Krishna Deva.

Returning again to the road, the wayfarer passes down a steep dip into the *Hampi bazaar*, the finest of the four which still stand among the ruins. It is some 35 yards wide and nearly 800 yards long and the houses in it are still used as lodgings by the pilgrims to the annual car-festival (a function which is declining in importance) and are consequently in some sort of repair. Paes describes it as being in his time "a very beautiful street of very beautiful houses with balconies and arcades," and adds "the king has a palace in the same street in which he resides when he visits this pagoda." At its eastern end is a large but clumsily executed Nandi, or bull, and a small mantapam erected on pillars of black stone finely carved in the Chálukyan style, of which only a few examples are found in the ruins.

[1] *Lists of Antiquities*, i, 106.

[2] *Forgotten Empire*, p. 20. Mr. Rea, in the paper already quoted, contests this view on the ground that mortar has been used in its construction, but the little mortar visible about it seems to be merely a rough 'pointing' applied long after it was built. There is no sign of mortar having been placed between the stones themselves when they were originally laid in position.

At its western extremity stands the great *temple of Pampápati or Virúpáksha,* which at one time was the only shrine in the ruins in which worship was kept up. Pampá is usually said to have been the ancient and puránic name of the Tungabhadra. The local historians, however, favour another version which says that Pampá was a daughter of Brahma who was wont to bring fruit and flowers to the holy rishis who in olden times lived in these hills. Pleased with her faithful service they asked her to name a boon in return. She replied that she wished to wed Virúpáksha, or Siva. Taught by the rishis, she did such penance that Virúpáksha looked with favour upon her, espoused her, and took the name of Pampápati, or lord of Pampá, under which, and also under the *alias* of Virúpáksha, he is still worshipped in this temple.[1] It contains shrines to him and to Pampá and also to another of his wives called Bhuvanésvari. Hampi village is perhaps the original centre from which the city gradually extended. Parts of the temple are older than the kingdom of Vijayanagar itself; an unpublished inscription on a stone standing to the north of it and dated A.D. 1199 records gifts made to the god and Pampá by a private individual in the reign of king Kalidéva of the Nágavamsa who ruled at Kurugódu in the Bellary taluk. Later additions to it were made[2] by Harihara I, the first of the Vijayanagar chiefs, in honour of Mádhava or Vidyáranya, the Bráhman sage who had helped him in the founding of the city,[3] and, as an inscription within it shows, Krishna Deva built (in 1509–10) the ranga-mantapam in front of the god's shrine in honour of his coronation. Krishna Deva is also credited with having constructed the big eastern and northern gópurams, but another account states that the latter is called the Kannagiri gópuram and was built by a chief of the place of that name in the Nizam's Dominions. It was repaired in 1837, when temples were still under the management of Government, by Mr. F. W. Robertson, the then Collector of the district,[4] and is decorated in an unusual style with many clusters of little pillars

[1] Whichever version is preferred, the fact remains that the word has given the village and the ruins the name by which they are now known. For Hampe (as it should properly be spelt) is a corruption of Pampá, the initial P of the old Canarese changing, as it often does, into H. Cf. *Huli*, a tiger, which in Hale-Kannada is *Puli*.

[2] *Forgotten Empire*, p. 26.

[3] East of the temple, outside its wall and near the Lókupávana tank, is a small shrine to Vidyáranya of which the temple Bráhmans do not give a clear account.

[4] He was Collector of Bellary for 15 years, died at Anantapur in 1838, and lies buried in Gooty cemetery.

and very few of the figures with which these erections are usually so profusely ornamented.

The shrine to Bhuvanésvari[1] contains a beautifully executed Chálukyan doorway, flanked by the pierced stone panels characteristic of the style, and several Chálukyan pillars. All these are carved in black stone. Work of this style belongs to the eleventh or twelfth century—that is to a period anterior to the founding of the kingdom of Vijayanagar—and this part of the temple is obviously older than the central shrine, for this latter has been unceremoniously and clumsily thrust in front of it. East of the temple and outside its walls is a primitive little shrine under an ancient and tottering pipal tree, which, with the adjoining tank called Lókapávana ("purifier of the world") has a great local reputation for efficacy in casting out devils.

From near the east end of the Hampi bazaar a stone-paved path which is submerged at high flood leads towards the river and thereafter winds among the big rocks on its brink to the temple of *Kódanda Rámasvámi*, which lies just opposite to the gorge which has already been referred to In flood-time the sight the river here presents is most impressive. The whole body of the stream is driven through a narrow channel across which one could almost toss a biscuit and which must be of no small depth. The force of the water is strongly exhibited in the large pot-holes and the deep cuts in the rock which become visible when the stream is low. The temple, in which regular worship is carried on, faces the most sacred bathing-pool in the river but is itself of little interest.

Immediately beyond it, the path, keeping still to the river bank, passes the northern end of what is known as *the Dancing-girls' street*, which leads up to the *Achyutaráyanisvámi temple*.[2] This deserves more attention than it seems generally to get. The Matanga Parvatam behind it gives it an unusually picturesque setting, the sculpture in it is often carefully finished, and, if the scrub and growth which now scramble all over the courtyard were removed, the colonnade of carved pillars with detached shafts which runs round it would be seen to be one of the most graceful pieces of work in the ruins. Inscriptions on its doorways show that it was built by King Achyuta Ráya in 1539.

[1] The temple Bráhmans do not allow the inside of the others to be seen. They adopted the same attitude in Paes' time; but, he adds, "I, because I gave something to them, was allowed to enter."

[2] This can also be approached, and more easily, by the paved pathway leading over the low rocky saddle immediately east of the Chálukyan mantapam at the eastern end of the Hampi-bazaar above mentioned.

After passing the Dancing-girls' street the path leaves the bank of the river and leads south of the cave (conspicuously marked with the usual red and white streaks) in which Sugríva kept Síta's jewels, and the mark on the rock made by her garment as it fell. Close by here are the remains of a *ruined bridge* which crossed the river on monolithic uprights. Its date is not known, but it was apparently erected subsequent to the time of Paes (1520) as he says[1] the people used then to ferry over the river in basket-boats. Further on is a curious kind of tóran, consisting of two tall stone uprights connected by a stone beam, which is popularly declared to have been built to support the scales on which the kings, on their accession, were weighed against gold which was afterwards distributed among the Bráhmans. There is a similar erection in the village temple at Hósúru near Hospet. They were perhaps used for hook-swinging festivals.

After winding through a quantity of less important remains the path arrives at length at the great *temple of Vitthalasvámi or Vithobá*, the last of the ruins to which it will be necessary to refer and in some ways the most notable of them all. In and about it are no less than 23 inscriptions of dates ranging from 1513 to 1564 A.D. Several of these are much damaged, but those which are still legible show that king Krishna Deva, to whom the city owes so much, began the temple and endowed it with villages; that his two queens built the gópurams and presented golden vessels to the shrine; and that his two successors Achyuta and Sadásiva, and many private individuals, made gifts of various kinds to the building. The temple was never finished nor consecrated. Work on it was probably stopped by the destruction of the city in 1565, but tradition gives another reason and says that it was built specially for the famous image of Vithobá at Pandharpur in the Sholápur district of Bombay but that the god, having come to look at it, refused to move, saying that it was too grand for him and that he preferred his own humbler home.[2]

Facing the main gate of the temple are the scattered remains of a long bazaar through which runs a path which eventually leads (see the plan) into the track already referred to which takes off from the Kámalápuram-Kampli road and goes to the ferry to Ánegundi. Inside the court is a car for the god made of stone

[1] *Forgotten Empire*, p. 259.

[2] Vithoba is a god of the Marátha country and is rarely met with outside it. He is regarded as a form of Krishna. Monier Williams (*Bráhmanism and Hinduism*, 4th ed., p. 263) quotes him as an instance of local deification, but seems to have confounded him with another personage.

in place of the usual wood.[1] It is badly cracked, apparently by fire. The people believe that religious merit is obtained by turning round its stone wheels, and the result is that the axles, which are also of stone, have been worn away to a dangerous degree.

On either side of the court stand two mantapams which in any other situation would be considered notable instances of rich design and patient, careful workmanship. But they are entirely dwarfed by the building which is the glory of the temple and of the ruins—the great mantapam which stands in front of the shrine. This rests on a richly sculptured basement and its roof is supported by huge masses of granite, some fifteen feet high, each consisting of a central pillar surrounded by detached shafts, figures mounted on yális, and other ornament, all cut from one single block of stone. These are surmounted by an elaborate and equally massive cornice, and the whole is "carved with a boldness and expression of power nowhere surpassed in the buildings of its class[2]" and "shows the extreme limit in florid magnificence to which the style advanced.[3]"

This beautiful building has been grievously injured by the destroyers of the city. Several of the carved pillars have been attacked with such fury that they are hardly more than shapeless blocks of stone, and a large portion of the centre of it has been destroyed utterly—Tantum religio potuit suadere malorum.

And here we may fitly take leave of Vijayanagar. The ruins are now under the charge of the Department of Public Works, which has of late years expended considerable sums in clearing away the vegetation which grew among them and shoring up the parts of them which seemed in danger of falling. A staff of watchers is employed to prevent wanton damage and the ravages of those who still hope to find hidden treasure among them. The worst offenders among these latter are the wandering *bairágis* from Northern India, who stick at no desecration in their anxiety for gain and have more than once been suspected of offering human sacrifices (the only kind believed to be of any avail) to the goddess who is supposed to guard hidden treasure, in order to induce her to reward their efforts. As recently as July 1902 the body of an unknown man was found in the inner shrine of one of the small temples close to Hampi in circumstances which left little doubt but that he had been thus offered up. His head had been severed from his body and placed above the door of the shrine, he had been eviscerated and otherwise mutilated, and lying on the ground round the trunk

[1] It has been described as being cut from a single stone but this is obviously a fable.

[2] Fergusson, *Indian Architecture*, p. 374.

[3] Mr. Rea, in the paper already referred to.

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were found the usual accompaniments of a sacrifice, namely, holy ashes, flowers, a match-box which had doubtless been used to light the camphor, and three broken cocoanuts.

The officers of the Archæological Survey have made a number of drawings of the various ruins and are now mapping the whole of the site of the city on a large scale. The materials thus collected are eventually to be worked up into an authoritative account of the fallen capital.

Hospet ("new town"): Head-quarters of the Divisional Officer (Head Assistant Collector) of the four western taluks and of the Tahsildar of Hospet taluk. Union; railway-station; Sub-registrar's office; police-station; District Munsif's Court; travellers' bungalow. Population 18,482. In 1868 the Head Assistant Collector's head-quarters were removed to Gooty and thence, in 1869, to Penukonda. The Collector then looked after Hospet and a Deputy Collector with head-quarters at Harpanahalli was in charge of the other three western taluks. When the Anantapur district was formed in 1882 a Head Assistant Collector was again posted to Hospet. The District Munsif's Court was transferred here from Náráyanadévarakeri in 1900.

The town was built by the Vijayanagar king Krishna Deva between 1509 and 1520 in honour of Nágaládévi, a courtesan whom he had known in the days of his youth and whom he married after he became king. He called it, after her, Nágalápur, and it was his favourite residence. In his time it was the entrance gate, as it were, to the city of Vijayanagar for all travellers coming up from Goa and the west coast. Paes says [1] it was—

> "a very strong city fortified with walls and towers, and the gates "at the entrance very strong, with towers at the gates; these walls are "not like those of other cities, but are made of very strong masonry such "as would be found in few other parts, and inside very beautiful rows of "buildings made after their manner with flat roofs. There live in this "many merchants, and it is filled with a large population because the "king induces many honourable merchants to go there from his cities, "and there is much water in it."

To-day, beyond a few fragments in the western portion of the town (still called 'the fort') and the fallen rampart which runs southwards from the Divisional Officer's bungalow, hardly a trace of these walls is to be seen. In the 1866 famine, workers on relief were employed in throwing down much of the fort wall into the ditch which then surrounded it, this latter having become a receptacle for all sorts of unsavoury rubbish.

[1] *Forgotten Empire*, p. 244.

Krishna Deva also made the enormous embankment south of the town which connects the two ends of the two parallel ranges of hills which further south enclose the valley of Sandur. It was carried out with the aid of João de la Ponte, a Portuguese engineer whose services had been lent to the king by the governor-general of Goa. Along the top of it now runs the chief road to the taluks of Hadagalli, Harpanahalli and Kúdligi. Paes says [1] of it:

"The king made a tank there, which, as, it seems to me, has the "width of a falcon-shot, and it is at the mouth of two hills, so that all the "water which comes from either one side or the other collects there; "and, besides this, water comes to it from more than three leagues by "pipes which run along the lower parts of the range outside. The "water is brought from a lake which itself overflows into a little river."

This 'lake' seems to have been the Dhanáyakanakéri tank. The people still relate how the water from its surplus weir was once brought to the tank made by the big embankment by a channel led along the south side of the more southern of the two ranges which enclose Sandur, and it is said that the remains of this channel can still be traced there, near the line which the new railway to Kottúru follows along the slope of the hill. Paes goes on:—

"In order to make this tank the said king broke down a hill "which enclosed the ground occupied by the said tank. In the tank "I saw so many people at work that there must have been fifteen or "twenty thousand men, looking like ants, so that you could not "see the ground on which they walked, so many there were . . "The tank burst two or three times, and the king asked his "Brahmans to consult their idol as to the reason why it burst so "often, and the Brahmans said that the idol was displeased, and "desired that they should make a sacrifice, and should give him the "blood of men and horses and buffaloes; and as soon as the king "heard this he forthwith commanded that at the gate of the pagoda "the heads of sixty men should be cut off, and of certain horses and "buffaloes, which was at once done."

The tank seems to have eventually been a success, as Nuniz says of it "by means of this water they made many improvements in the city and many channels by which they irrigated rice-fields and gardens," but within living memory it has never, for some reason, contained any water at all and the whole of its bed is now cultivated with dry crops.

Immediately south of Hospet, at the northern end of the big embankment, rises a prominent hill of a curious conical shape with smooth grass-covered sides which is called the Jólada-rási, or

[1] *Forgotten Empire*, p. 244.

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"heap of cholam." The youth among the local Bóyas used to back themselves to run up it without stopping, carrying a bag of grain on their shoulders. Further east along this same range is the bold peak of Jambunath Konda (2,980 feet above the sea) and half way up this, in a very picturesque glen, standing on a broad artificial terrace, is the temple of Jambunath. From Hospet to the foot of the hill is about three miles, and a paved way leads up to the temple. Half way up the ascent is a mantapam on two of the pillars of which are inscriptions. One of these is dated A.D. 1549 and records gifts to the Hanumanta and Anantasayana shrines on the hill. The temple itself is of no particular interest but contains a mineral spring which is accredited with manifold healing virtues.

Hospet itself consists of one long bazaar street with a temple at the end of it and a number of small lanes opening off this. Its chief merchants live in its suburb of Chittavádigi, which is the chief centre of the trade of the western taluks. Owing partly to the fever which is gradually invading the western portion of Chittavádigi and partly to the existence of the railway station in Hospet, Chittavádigi is extending eastwards to join the rest of the town. The fever is worst on the land under the channels from the Tungabhadra. More than one village among the wet fields (Hósúru is a melancholy instance) has been almost entirely deserted because of it, and even the farm labourers frequently live in Hospet or Chittavádigi and go out daily to their work rather than reside amid the irrigated land. Chiefly owing to this fact the population of the Hospet Union, which includes Chittavádigi and Muddalápuram, advanced by over 40 per cent. in the ten years ending in 1901.

Latterly plague has visited the town several years in succession. It has usually been originally imported from the Nizam's Dominions or Bombay, but once arrived it seems to find Hospet congenial to it and several times complete evacuation of the town has been necessary. The people are getting used to these attacks and the building of toy plague-sheds is becoming a favourite game among the children !

In 1884, in 1885 and again in 1898 it was proposed to turn the place into a municipality, but on each occasion the people themselves evinced so strong a dislike to the idea, and the difficulties connected with the formation of a sufficiently intelligent council and the apportionment of the expenditure between Hospet and its suburbs were considered to be so real that the proposition was at length abandoned.

The chief industry of the place is cotton-weaving. This has already been referred to above.[1] There is a native tannery, which renders the Divisional Officer's bungalow a most unpleasant residence when the wind lies that way. Five or six families make brass toe-rings, bangles, cattle-bells, etc., but not brass vessels. The trade in jaggery (most of it goes by rail to the Bombay side) is still large, but the decline in prices—due, apparently, to the competition of sugar refined by European processes—has affected it adversely. The jaggery is made from the cane grown under the Tungabhadra channels. So universal is now the use of the iron cane-crushing mill that two native smiths in Hospet have learnt to make and repair them. They procure the necessary castings, etc., from Madras and adjust them and put them together. One of them employs a lathe worked by bullock-power.

Conspicuous objects in the town are the three stone and chunam Muhammadan tombs east of the bazaar-street (known locally as "the three mosques") and the two other similar erections near the Divisional Officer's bungalow. Local accounts say they were the tombs of Musalmans who were slain in some battle and no more explicit history of them is forthcoming. The one within the Head Assistant Collector's compound was used as his residence up to 1897, when the present bungalow was put up.

The well east of the bazaar street ("Subadar bhávi," as it is called) and the mosque adjoining it were constructed, as a Hindóstáni inscription in the latter testifies, in Hijra 1200 (1785–86) by Gaffúr Khán, who was Subadar of Hospet under Tipu at the time. In an open piece of ground about 40 yards south of the travellers' bungalow, under two banyan trees, is buried William Clavering, who died in 1854, aged 22. He was engaged[2] in laying the telegraph line from Bellary to Secunderabad and died of cholera in the Hospet travellers' bungalow. An old Koracha who had dug the grave was alive until very recently and in 1893 a slab of stone was placed over the spot which he indicated as that where Clavering had been buried.

Kámalápuram: Seven miles north-east of Hospet railway-station; Union; police-station; travellers' bungalow. Population 6,032. The village is more than twice as large as any other in the taluk, being over 23,000 acres in extent, but much of this consists of the barren and almost uninhabited hills which stand on either side of the road leading from it to Daróji and thence to Bellary. Kámalápuram also includes much of the site of the old city of Vijayanagar. The ruins of this which lie within its limits have

[1] Chapter VI. [2] See Mr. J. J. Cotton's *List of Tombs*.

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been referred to under 'Hampi' above. In 1820[1] it was the residence of the Rája of Ánegundi, the last representative of the Vijayanagar dynasty. It contains a fort with a high round tower in the centre, circular bastions at the four corners, and other bastions in the middle of the walls connecting these. An empty stone well within this is held to be sacred to Brahma, and worship performed at it is declared to be very efficacious in the case of difficult labour or when children are ill. The big tank of the village is fed by the Ráya channel from the Tungabhadra and irrigates some 150 acres of wet land, cultivated mainly with paddy and sugar-cane. It is full of fish and pays a fishery rent (some Rs. 400) only second in amount to that of the tank at Daróji.

Until recently the manufacture of the huge shallow iron pans in which the cane-juice is boiled was a considerable industry in Kámalápuram. The iron was brought by pack bullocks from Jambunath Konda—the noticeable dome-shaped hill at the Hospet end of the Sandur range—and was smelted and worked by men of the Kammara caste. Of late years the cheaper English iron has completely ousted the country product, the smelting industry is dead and the Kammaras confine themselves to making and mending the boilers with English material. They have a temple of their own to Káli in the village, where the worship is conducted by one of themselves.

The neatly-kept Muhammadan darga close by the gate of the old city of Vijayanagar on the road to Kampli is said by those in charge of it to have been built by Basálat Jang of Ádóni in honour of Saiyad Nurulla Khadir, a holy man whom he held in honour. It has an inam of eight acres of wet land, worth some Rs. 200, and on the 15th of the month Rajjab an urus in honour of the saint is held.

Kampli: Lies 21 miles north-west of Hospet and 14 from Kámalápuram, this latter part of the road, winding as it does among the jungle and the lower outliers which flank Timmapuram hill, being one of the most picturesque marches in the district. Until 1851 the village was the head-quarters of Hospet taluk, which was then known as the Kampli taluk. The place has now a population of 9,803, is a Union, and contains a Sub-registrar's office, a police-station, and a travellers' bungalow. This last lies on the extreme east of the town, on the road to Daróji, and is in the charge of the Public Works Department. It was built as an office for the sub-magistrate who used to be posted here, his old office in the town being very dilapidated. But almost as soon as

[1] According to Pharoah's *Gazetteer*, p. 100.

it was finished the scheme establishing stationary sub-magistrates, which rendered a sub-magistrate in Kampli unnecessary, came into force, and the building was accordingly diverted to its present purpose.

The village can boast an ancient history, for, as has been seen in Chapter II above, it was a Chálukyan capital in A.D. 1064 and the Chólas considered their conquest of it a fact of sufficient importance to be left on record on a pillar of victory.[1]

Later on it is mentioned by Ibn Batuta[2] as one of the strongholds of the original chiefs of Ánegundi and still later it was evidently a kind of outpost of the city of Vijayanagar. Its fort, which is built of the dark rock found hereabouts in the bed of the Tungabhadra, stands on the edge of the river at the end of a fine reach. It is said[3] to have been built by one of the poligars of Bellary while they were still subject to Vijayanagar. After the destruction of that kingdom at Talikóta these poligars threw off their allegiance, and one of them, Hanumappa, defeated his suzerain outside Kampli, but failed in an attempt to take its fort. The fort is crowded with houses. It is known as Kampli 'Fort', in contradistinction to the 'Pettah' which lies a mile or more from the river. The Pettah, though almost equally crowded, is supposed to be more healthy. The streets in it are extraordinarily narrow, there being only one of them along which a bullock-cart can be driven. At high floods in the Tungabhadra it is cut off from the fort.

Kampli is not a flourishing place. Its weaving industry, which has been alluded to in Chapter VI above, is decayed and the jaggery produced from the sugar-cane grown on its wet lands—which are watered by channels from the Tungabhadra—does not command the price it used, owing to its inferior quality and to the competition of sugar refined by European processes. Wood-carving and the manufacture of toys lacquered in the usual manner on a lathe used to be carried on in the town, but the former industry is dead (the carved doorways and eaves to be seen in the bazaar-street are said to have been done in Bellary) and only one family remains which makes any toys. The fine breed of pack-buffaloes which is met with in this and a few of the surrounding villages has been referred to in Chapter I, p. 22. The basket-boat ferry over the Tungabhadra here is perhaps the most frequented in the district. Large quantities of toddy come across it from the Nizam's Dominions.

[1] *Ind. Ant.*, xix, 340. [2] *Forgotten Empire*, p. 17.
[3] Pharoah's *Gazetteer*, p. 108.

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Náráyanadévarakéri: Eight miles south-west of Hospet. Union; police-station; Public Works Department rest-house. Population 4,121. It was the chief town of the jaghir which was granted to the poligar of Harpanahalli in 1799 and resumed on failure of direct descent in 1826. Parts of the fort wall and the poligar's 'palace' still remain. The latter is now used as a school. Up to 1899 there was a District Munsif here, and the building was then occupied by his Court. One of the Munsifs, D. Yógappa Náyak, built the fine well at the west end of the town and carried out other much-needed improvements. The Court has recently been moved to Hospet. The place has since greatly decreased in importance and is now chiefly known for its large tank and for the great number of Basavis[1] who are to be found in it. The whole village will be submerged by the waterspread of the reservoir to be constructed on the Tungabhadra at Málápuram and the villagers are already looking out for a site to which to move themselves and their possessions.

Timmalápuram: In the southernmost corner of the taluk three miles east of the prominent peak of Ánékallugudda, stand the ruins of the old village of Timmalápuram. The present village has a population of only 231 souls. Deserted villages are not uncommon in Bellary, but their ruins usually comprise little beyond remains of the ordinary mud and stone houses of the country. At Timmalápuram there are vestiges of three fortified walls, one within the other, and the innermost is still in fair repair. Within this last stands a temple to Gópálakrishna with a high gópuram in which, though the image of the god's wife Rukmani has been mutilated and treasure-seekers have thrown down the dhvaja-stambha and torn up some of the pavement, worship is still carried on. An inscription near the entrance is said to state that it was built in A.D. 1530 by Baikára Rámappayya (apparently some local chief) to celebrate the birth of his eldest son. Three or four hundred yards from it, also within the inner wall of the fort, is another large temple with another high gópuram which contains three images and a lingam. It is deserted. An inscription in front of it says it was built by the same Rámappayya mentioned above. Between the innermost and the middle walls of the fort is a ruined temple to Vírabhadra. Near it is a well, and an inscription states that this was also constructed by the same Rámappayya. Besides smaller ruined buildings, this middle wall also encloses a dilapidated temple to Mallikárjuna which again, according to an inscription in front

[1] See p. 66.

of it, was erected by the same Rámappayya. All these temples are constructed in the same style as the buildings of the same date at Hampi.

The villagers can give no clear account of the history of the village. It was obviously once a considerable place, and is said to have been deserted because it was unhealthy. An attempt is stated to have been made "some fifty years back" to re-occupy it, but without success.

Tóranagallu: Eighteen miles west of Bellary on the road to Sandur. Travellers' bungalow and railway station. Population 1,650. The great, bare, fallen blocks surrounding the conical granitoid hill which rises close to the village are in strong contrast with the smoother, grass-covered slopes of the Sandur hills in the distance. On the north side of the hill occurs a very handsome dark porphyry, its blackish-grey base being studded with bright flesh-coloured felspar crystals of large size. In many parts of the rock the longer axes of these crystals all lie in two directions which are nearly at right angles to each other. The village contains a wood depôt belonging to the Forest Department in which firewood and timber from the leased forests in Sandur State are stored.

In the travellers' bungalow is a board stating that the building was erected in 1848 by C. Rámasvámi Bramini, late Head Accountant in the Bellary Collectorate. This man had no children and was well-known in his day for his many charitable undertakings. Tóranagallu was at that time a stage on the journey from Bellary to the then recently-established sanitarium at Ramandrug and the bungalow must have been of great use to those who were travelling thither.

KÚDLIGI TALUK.

CHAP. XV. KÚDLIGI.

KÚDLIGI, one of the four "western taluks," is perhaps the most picturesque portion of the district. Extensive date-palm groves fringe its streams, especially in the Hanishi and Hosahalli firkas; it is famous for its tamarinds, which are particularly fine round about Chóranúru and Gudékóta; and the hilly country north of these same two places is the wildest and most rugged in Bellary. Round Kottúru there is a little black cotton-soil, but two-thirds of the taluk consist of red land and a fifth is covered with mixed soils. The red land is far inferior in quality to that in Ádóni, Bellary and Hospet. To the east the taluk slopes towards the Chinna Hagari while its western half drains into the Chikka Hagari. Several places in it have a bad name for malaria.

Statistics regarding Kúdligi will be found in the separate Appendix. It is more sparsely peopled than any other taluk in the district. It also contains the smallest proportion of Musalmans. Canarese is its prevailing vernacular, but this gives way to Telugu along the eastern side of the taluk. Its blanket-weaving industry is referred to in Chapter VI. It supplies Bellary, Sandur State, and even parts of Alúr, with toddy from its date-palms and exports considerable quantities of tamarind.

It is the poorest taluk in the district. Its land is the worst in quality, the dry land paying an average assessment of only 5 annas per acre and much of it being rated at as little as 2 annas; the land revenue derived from it, and the incidence of this per head of the population, is less than anywhere else; the percentage of the holdings which pay less than Rs. 10 is higher than in any other taluk; and nearly ten per cent. of the pattas are for one rupee and less. Only three-fifths of the taluk are arable (the forest area being larger than in any other taluk in the district) and of this one-third is waste. One reason for this large proportion is that much of the waste land is thickly covered with trees and the ryots hesitate to pay the considerable sums which under the ordinary rules would be due for the value of this growth. Recently, therefore, a system has been sanctioned[1] under which special pattas are issued under Board's Standing Order No. 5, paragraph 8, permitting the pattadar to pay the usual tree-tax on the trees until the total value of them has been discharged instead of the whole

[1] B.P., Mis. No. 283 (L.R.), dated 28th January 1901.

value at once in one sum. So far the system has been a success. The forest area in the taluk has also been recently added to [1], which will again reduce the proportion of waste. Even the land in the taluk which is cultivable is often too poor to stand continuous cropping and the area cultivated consequently fluctuates considerably and much of it is only grown with horse-gram, a crop which will flourish with little rain on almost any soil.

Kúdligi has, however, a larger area under tanks than any other taluk—the two most noteworthy chains of reservoirs being those which end, respectively, in the tanks at Hanishi and Kottúru—and also a greater extent under wells. Thus, although it possesses no channels at all, some four per cent. of it, quite a high figure for a Bellary taluk, is protected in all seasons. Moreover its cattle have ample grazing ground in its numerous forests. Cholam and korra are, as usual, the staple food-grains and a larger acreage is sown with castor than in any other taluk.

The more noteworthy places in it are the following:—

Ambali: Six miles north-west of Kottúru and near the tri-junction of the three taluks of Hadagalli, Harpanahalli and Kúdligi. Population 1,425. Contains a black stone Chálukyan temple dedicated to Kallésvara which has hitherto attracted no notice and is not included in Mr. Rea's account [2] of the examples of this style which occur in this corner of the district. The building consists of a single shrine opening onto a mantapam of cruciform plan which is supported on pillars and is somewhat similar to that at the Kallésvara temple at Bágali. The towers above the shrine and the parapet over the mantapam cornice (which latter is of the common double-curved variety) are both of them almost shapeless masses of white-washed masonry which look as though they must have been added at a recent 'restoration,' but the remainder of the building is constructed throughout in the usual Chálukyan style. It is all made of black stone. On the outer walls of the shrine the lower courses of carving consist almost exclusively of the lions and crocodiles' heads so frequently found in the other Chálukyan temples in this part of the district, and in the centre of each of these three walls is one of the elaborately carved bays so characteristic of the style. The doorway to the shrine is, as usual, delicately sculptured and is flanked on either side by the customary perforated stone windows. The contours of the pillars of the mantapam are of three main varieties, those on the extreme outer edge of it following one

[1] G.O., No. 760, Rev., dated 27th August 1901.

[2] *Chálukyan Architecture*, Vol. XXI of the Reports of the Archæological Survey of India.

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general design, and those next inside them another, while the four central pillars are larger than the others, and, as is common in this style, stand on carved pedestals. All these pillars are circular in plan, but they are so thickly covered with whitewash that it is scarcely possible to follow the details in their contours or decide how far these differ in different pillars. The ceilings of the mantapam are not remarkable for their carving, none of them bearing anything more elaborate than a lotus. There are two inscriptions in the temple which are dated 1081–82 and 1105–06 A.D. respectively, in the sixth and the thirtieth years of the Western Chálukya king Vikramáditya VI. The earlier of the two records gifts to the temple and thus shows that it is at least 822 years old. In the Hanumán temple in this village is a third inscription of the Western Chálukya dynasty which is dated A.D. 1143–44 in the reign of Jagadékamalla II.

Gudékóta; Eighteen miles by road east of Kúdligi; police-station; population 1,287. The camping place is among a specially fine group of the tamarind trees for which the neighbourhood is famous. The village is now an insignificant place, but was formerly the residence of a well-known poligar. West of the present habitations, in what is known as the *hálu-ūru*, or "old village," may still be seen several temples, a portion of a ruined building which is called "Poligar mahál," or "Poligars' hall," and the *débris* of many dwellings. In front of the temple to Vírabhadra here is a slab on which are a male and a female figure, with a few lines of some inscription. Other curiosities are the sculptures, apparently commemorating some victory, which are cut on a boulder immediately south of the path running between the present village and the rocky hill just south of it, and the collection of unusually large snake-stones and snake goddesses by the tamarind tree near the eastern end of the tank which lies west of the "old village." Several of these latter are six feet high. The tank, which has a high revetted embankment, is known as Bommalinganakeri, after a poligar who is said to have built it. The date when he lived is not known. Some of the descendants of the old chiefs still reside in the village, but the family papers in their possession contain only legendary and conflicting accounts of the fortunes of their forebears and are not worth citing.

The ruins of the old fort stand just north of the village, on a boulder-strewn hill remarkable for the enormous size of the blocks into which its granite has weathered. Mr. Bruce Foote thought them about the largest he had seen in any part of South India. The goats and goat-herds use several rough routes over the boulders

to the top of the hill, but behind the Poligar mahál, leading past one of the old granaries, is an easy path up a set of dilapidated steps. There are two curious wells on the top. One, from its unusually narrow, oblong shape, is called "the cradle well." The other is a stone-lined construction, about 35 feet square, which is excavated under a strange natural arch formed of many huge boulders heaped one above the other. The whole pile is upheld by a single great stone, which forms, as it were, the keystone of the arch and a slight displacement of which would bring it, and all the boulders above it, crashing down into the well. East of this is a granary with brick arches inside, from the top of the little circular bastion close by which a good view is obtained of the village below, the big boulders on which the fort walls are built and the many neighbouring granite hills. A far better outlook is that from the two little watch towers on the extreme summit of the hill The way to these, which is not easily discovered without a guide, lies over and among the confused heaps of boulders on which the buildings are perched. Rough notches have been cut in the more slippery parts of the rock to afford a foothold.

When anything especially calamitous threatens the village a festival is held in honour of the village goddess, Durgamma, which in many respects resembles that celebrated at Kúdligi and described below. But the great expense involved prevents its frequent occurrence and it is said that the last feast of the kind took place some fifty years back.

Gunáságaram: Eight miles in a straight line due south of Kúdligi. The image in the temple here is held in much repute for the excellence of its workmanship.

Jaramali: Village and hill nine miles in a direct line south-west of Kúdligi. Population 896. The hill is 2,742 feet above the sea and some 800 feet above the surrounding country, and is a most conspicuous landmark for miles round. The fort on the top of it, now in ruins, was formerly the residence of a well-known poligar who owned much of the country round, including Sandur State. This latter (see p. 310 below) was taken from him by Siddoji Rao Ghórpade in 1728.

The founder of the family was one Pennappa Náyak.[1] For services in seizing a rebellious chief he was rewarded by king Achyuta Ráya of Vijayanagar with a personal jaghir valued at 15,300 Muhammad Shahi pagodas and another estate valued at 35,150 pagodas on condition of his providing, when called upon, 500 horse

[1] This history is taken from Munro's report of 20th March 1802 to Government.

and 3,000 foot. After the fall of Vijayanagar, the Bijápur kings resumed much of this country and in return for what they left him required the poligar to pay a peshkash of Rs. 20,000 and provide 300 horse and 2,000 foot. Aurangzeb reduced the troops to be maintained to 1,000 foot and raised the peshkash to Rs. 50,000. In 1742 the chiefs of Chitaldrug and Harpanahalli stripped the poligar of all his possessions except a few villages round the fort, and ten years later the former of them reduced the poligar to a position of entire dependency, requiring him to supply 500 peons when called upon.

When Haidar Ali took Chitaldrug in 1767, the Jaramali poligar complained to him of the way in which the Chitaldrug chief had treated him. Whereupon the latter put him to death. His son fled to Sholápur, but in 1777 he rendered some service to Haidar at the siege of Chitaldrug and was in return re-instated by that ruler in Jaramali and required to pay him a peshkash of 1,500 Madras pagodas and a nazar of another 500 pagodas. He accompanied Haidar on his expedition to the Carnatic in 1780 with 1,000 foot and 100 horse. In 1787 Haidar's son Tipu resumed the jaghir and carried off the poligar to Seringapatam, where he gave him a small appointment. But the poligar heard rumours that Tipu meant to circumcise him and fled to Sholápur. During the second Mysore war he regained Jaramali, and paid the Maráthas a peshkash of Rs 20,000, but after the peace of 1792 with Tipu he was again expelled.

When Jaramali was made over to the Nizam by the Partition Treaty of 1799 the poligar was allowed to rent the villages round it at their full value. But he fell into arrears with his payments and when Bellary was ceded to the Company in 1800 he took refuge in Mysore lest he should be apprehended and forced to pay. Three members of the family are still paid small allowances by Government.

Kottúru: A rising town twelve miles west-south-west of Kúdligi. Union; travellers' bungalow; police-station; population 6,996.

The place is a great centre of the Lingáyats, who form a very large proportion of the population. It is sanctified in their eyes by the exploits there of a guru of their sect, named Basappa Lingasvámi, who lived, taught, and eventually died within it at some date which is not accurately known. There is a long purána in Canarese all about him, but it is legendary rather than historical and is of no value to the searcher after facts. His tomb is in a large rectangular stone building on the eastern side of the town. It is enclosed all round with granite walls, parts of which are carved

(the carving being sometimes also coloured, which is unusual in these parts), and is supported by granite pillars, some of which are well sculptured. West of its main entrance stands an almost shapeless image, said to represent Gajalakshmi, which when removed from its upright position and laid upon the ground is reputed to have great efficacy in cases of difficulties in child-birth. Basappa Lingasvámi, or Kotra (Kottúru) Basappa as he is generally called, is worshipped in the big temple in the middle of the town, which is known as Kotra Basappa's temple. Kotra and its allied forms Kotri, Kotruvva, Kotrappa, etc., is still the most popular name in the village for boys, and girls are similarly called Kotramma, Kotri Basamma, etc. The shrine used apparently to be dedicated to Vírabhadra, and it is said that the image of this god still stands within it behind the Lingáyat emblem. The Lingáyats among the poligars of Harpanahalli are said to have added to the temple, and one of them gave it a palanquin decorated with ivory, which is still preserved in it.

Basappa, says the story, came to Kottúru at the time that it was a stronghold of the Jains, vanquished them in controversy, converted them to the Lingáyat faith and set up a lingam in their principal temple. This temple is what is now known as the *Múru-kallu-matha*, or "three-stone-math," each side of each of its three shrines being built of three large blocks of stone. It is an unusually good specimen of an undoubtedly Jain temple, and has three separate shrines, facing respectively north, east and south, and all opening onto a central chamber in which the image now stands. The towers over these three shrines are square in form, are built throughout of stone, taper in steps towards the top, and thus resemble those of the Jain temples which stand on the rock above the Pampápati temple at Hampi. Close to the entrance to the central chamber is an inscription on a stone half buried in the earth. Three other inscriptions, it may be here noted, are built into the outer wall of the house of Chúdámani Sástri in "the fort." The fort only survives in name, the walls having been thrown down, apparently as a relief-work in some former famine, into the ditch which surrounded them.

The village goddess *Úr-avva* ("village grandmother") is treated, when calamities impend, to a festival which resembles in some of its ceremonial the feast to the goddess at Kúdligi described below. The pújári is a Badagi (carpenter) by caste and on these occasions, as at Kúdligi, he first renovates the image of the goddess and then places it in a pandal. That night a dedicated he-buffalo is sacrificed to her by Málas, who afterwards dance before her; grain is cooked and scattered round the village; and

several hundred sheep and goats are sacrificed. The goddess is finally taken outside the village in procession, preceded, as at Kúdligi, by the head of the sacrificed buffalo.

The only industry in the town worth mention is the weaving of common cotton cloths, most of which is in the hands of the Lingáyats. But the place is a considerable centre of commerce and its importance will doubtless receive a great impetus when the railway to it from Hospet is completed. At present the trade is mainly with Dávanagere in Mysore and with Hospet, but the plague which has lately affected the former of these places has driven some of its business to Kottúru, which has thus profited considerably by the visitation. The chief exports seem (no statistics, as usual, are available) to be castor seed, gingelly and chillies, and the imports saffron, dried cocoanut kernels, dates and sugar. The weekly market on Thursdays, which is the best attended in the taluk, provides a great opportunity for traders of all kinds.

Kúdligi: Head-quarters of the taluk and the centre from which all its main roads radiate; Union; sub-registrar's office; police-station; population 3,663. The village is an unlovely collection of squalid buildings intersected by narrow, ill-made lanes, and lies very low among wet cultivation. Until very recently it had a bad name for fever and was in consequence most unpopular with native officials, but of late years its reputation in this respect has improved.

The population consists largely of Bédars and there are an unusual number (some hundreds) of Basavis in the village. The place supports no industries, even the blanket-weaving which used to be done in it having died out. A few Mádigas make the usual coarse white cloths. Such trade as there is is conducted chiefly either with Hospet or Kottúru.

A mile and a half east of the village, on the Chóranúru road, is the finest banyan tree in the district. The prominent temple to Siddhésvara on the rock about a mile south-west of the village is now in the hands of the Lingáyats. When the rains fail the Lingáyat population cook food in their houses and take it and place it on the rock, where it is first presented with due ceremonial to the god and then divided up between the presenters, the pújáris and the poor.

The festival to the village goddess (Ūr-amma) has several striking points about it and, being typical of other barbarous feasts in other neighbouring places, deserves mention. As will be seen immediately, it is a very expensive ceremony and it therefore only takes place when some calamity threatens the village and the

goddess requires to be propitiated. It occupies three days. On the first day the goddess' image is taken to the house of the hereditary pûjári, who is a Badagi by caste, is given a new coat of paint and is placed in a pandal. A small pot is next taken from the priest's house to a well at the northern end of the village where, while Bráhmans recite mantrams, the priest washes it in water and in the sacred mixture of curds, ghee, etc., known as *panchámritam*. It is then filled with water and brought and placed in the pandal before the goddess. Meanwhile Mádigas bring there a he-buffalo which was dedicated to the goddess at the time of the last festival and in the small hours of the morning, before the large crowd which has assembled, one of them cuts off its head at one blow with a sort of sword. It is most essential that it should make no sound when being thus sacrificed. Its head is placed before the goddess and on it are put parts of its viscera and a lighted lamp. This lamp is kept burning for the rest of the festival. Two Ránigárus with their faces daubed with pigments, turmeric and ashes, then dance before the image. Some 500 seers of cholam have meanwhile been cooked and a basketful of this is mixed with some of the buffalo's viscera and carried off by a Mádiga, who must be stark naked from top to toe. He is followed by a crowd with a lamb, and at the place where he drops the basket the lamb is sacrificed. Others of the people take the rest of the cholam and scatter it about the outskirts of the village.

On the second day a dedicated buffalo is offered up by a Barike to another of the village goddesses called Udachalamma and at about noon another, which is called the *Hagalu-kóna* or day-buffalo, is sacrificed in front of the Úr-amma's pandal. Then a Bédar, known as the Póthurázu, takes a lamb in his arms and holding its lower jaw in his teeth jerks back its upper jaw sharply with one of his hands in such a way as to kill it instantly, apparently by breaking its neck. Póthurázus are a special class who are only to be found in certain villages and at some similar festivals they are said to kill the lamb by biting its throat with their teeth. They get a rupee or two for performing this revolting ceremony. The death of the lamb is the signal for a general sacrifice of sheep, and the number killed runs into hundreds.

On the afternoon of the third day the goddess is placed on a car and taken in procession to a banyan tree east of the village, being preceded by a Ránigáru carrying on his head the buffalo's head with the light still burning on it. The head is put down before the goddess and left there all night. Next day the goddess is brought back and the car, except the wheels, is then broken up and thrown away.

Subsequently a fresh buffalo is dedicated to the goddess to take the place of the one which was sacrificed. Until this is done the goddess is said to be a widow. The ceremony consists in daubing the beast with saffron and kunkumam before the goddess and hanging margosa leaves round its neck. The dedicated animal is known as the Gouda-kóna, or 'husband-buffalo.'

Nimbalagiri: Near the southern frontier of the taluk, almost due south of Kúdligi. Population 1,230. A few years back, the village used to be known for the specially fine blankets which were woven in it. These are no longer made, but the place still shares with Hosahalli and Sóvenahalli the greater part of the trade in the coarser kinds of blankets. Nimbalagiri is, in addition, noted for the areca-nut it produces.

Shidégallu: Seven miles in a direct line nearly due east of Jaramali. Population 428. Ten or fifteen years ago an active iron-smelting industry was carried on in this village, the ore being brought on pack-bullocks from the Adar-gani mine near the famous Kumárasvámi pagoda in the Sandur State. But the industry is now dead.

Sómalápuram: On the road from Sandur to Kúdligi, close to the southern boundary of the Sandur State. Population only 57. Contains three varieties of potstone occurring in beds close to the base of the Dharwar rocks. The stone used to be cut into vessels on a considerable scale, but at present the industry only survives in one house.

Ujjini: Near the southern frontier of the taluk some ten miles south-south-west of Kottúru; police station; population 2,975. The place is held in great reverence by Lingáyats, as it is the seat of one of the five Simhásanasvámis, or religious heads of the sect. The *math* of this guru is the most notable building in the village, and contains within its walls a temple to Siddhésvara-svámi. A carved lotus on the ceiling of one of the compartments of the mantapam in front of the shrine in this temple is famous in this part of the country. The tower over the shrine itself is so blackened with the many oily oblations which have been poured over it that the ornament on it is almost obliterated.

Víranadurgam: A boldly picturesque granite hill four miles south of Kúdligi, impregnable on all sides but the north, where a cluster of houses is built close under it. The fort on the top of it is said [1] to have been unsuccessfully attacked by Tipu.

[1] On p. 22 of the original edition of this Gazetteer. The reference cannot be traced in the history books.

RAYADRUG TALUK.

RAYADRUG is included in the eastern division of the district, but contains a far smaller proportion of the black cotton-soil characteristic of that quarter than the other three eastern táluks of Ádóni, Álúr and Bellary. Twenty-seven per cent. of it, mainly consisting of land in the basin of the Hagari, is cotton-soil, while about a fifth is red land and over one half is covered with the light mixed soils. The Hagari and its tributary the Chinna Hagari drain practically the whole of it.

Statistics upon many points will be found in the Appendix. Rayadrug has the smallest population of any taluk in the district, and its people are less educated than any others. More than half of them speak Telugu, and two fifths talk Canarese. The weaving industry at its head-quarters is referred to in Chapter VI.

The taluk contains a large number of wells and the spring channels which are annually dug from the Hagari are only second in importance to those from the Tungabhadra. They are cleared every year by the joint labour of the villagers who profit by them, and the provisions of section 6 of Act I of 1858, under which any person neglecting or refusing to contribute his share of the customary labour is liable to pay twice the value of that labour, are rigorously enforced. The fine so inflicted is locally known as *Kuntu*. Most of the land under these channels is cultivated with paddy and the area under this crop in Rayadrug is much higher than that in any other taluk. But much of the taluk is very poor land, the area under horse-gram (the characteristic crop of the poor soils) is high, and one-fifth of the cultivable area is waste. Korra is the staple food-crop, and not cholam as elsewhere. As in Bellary, a considerable quantity of cambu is raised.

Some account of the few places of interest in it is given below :—

Gollapalli : Some five miles south-west of Rayadrug. Population 892. One of two or three villages which supply almost the whole taluk with date toddy. Also the only place in the taluk in which glass bangles are made. These are of a very ordinary variety. The bangle-earth is obtained from Kenchánahalli, hamlet of Véparálla, on the bank of the Hagari thirteen miles east of Rayadrug, and from other villages in the Dharmavaram and Kalyandrug taluks,

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The chief interest of the village lies in the great number of stone kistvaens it contains. There are some hundreds of these in two or three different groups about a mile east of the village and the ryots say that there are some more in the country immediately adjoining to the north. The kistvaens are of the usual pattern, consisting of a chamber (usually some 4 feet 8 inches square and 2 feet 10 inches deep) floored and walled with slabs of stone and with a circular entrance about a foot in diameter on one side, usually the east. Doubtless they were originally also roofed with stone slabs, but none of these remain, the villagers having taken them for their own private uses. The villagers have even dug up some of them for the sake of the slabs which formed the walls. They are all buried in the earth which has silted over them, and only an inch or two of the side walls is visible. One which was seen contained an inner chamber in one corner, facing the entrance. This was roofed and walled with stone and was 3 feet 8 inches long, 26 inches wide and 7 inches high. Several of them seem to have been dug into by different Tahsildars, but the fate of the objects found in them is not traceable. The discoveries seem, however, to have been confined to pieces of bone and earthen pottery. No metalware, say the village officers, has ever been unearthed.

The villagers declare the kistvaens were the homes of a race of pigmies (*Moravindlu*) and that these were one day overtaken by a rain of fire and driven into their houses, where they all perished miserably. This accounts, they say, for bones being always found in the kistvaens!

Honnúru: On the eastern side of the Hagari, some six miles south-east of its junction with the Chinna Hagari. Population 1,904. It may be said to be the point from which the blown sands of the Hagari begin to be prominent. Newbold mentions[1] a village called 'Boodoorti', "about three koss" from here which had been entirely buried by the moving sand-dunes. From the road which runs north-westwards from Honnúru parallel with the river is visible an erection, consisting of two uprights and a cross-bar, from which is suspended an iron cage containing human remains. A stone near by has the following inscription in the vernacular: "Imám Sáhib's tomb: near this spot was he hanged on the 9th September 1837 by order of the Faujdári Court for murdering a man by strangling him with a rope." There are other similar gibbets in the Anantapur district.

[1] *Madras Journ. Lit. and Sci.*, ix, 309 (1839).

Kanékallu: Near the Hagari east-north-east of Rayadrug. Population 6,136. Known for its large tank, the *pisháṇam* rice grown under which is considered especially excellent, and for its snipe-ground, which is held to be the best in the district. The land under the tank is black cotton-soil, and its cultivation is a proof of the possibility, often questioned, of irrigating cotton-soil to advantage.

Rayadrug: Head-quarters of the taluk; Union; Sub-registrar's office; travellers' bungalow; police station. Population 10,488.

Rayadrug means 'king's hill-fortress' and the place is so named from the stronghold on the rocky hill at the foot of which it is built. The hill consists of two parts, one considerably higher than the other, connected by a low saddle. The citadel of the fort is on the higher peak, which reaches 2,727 feet above the sea, but the enclosing walls of the fortress surround both the heights and the saddle between them and run, it is said, for a distance of five miles round the hill. Though the gates are in ruins, the lines of walls which remain show what a formidable stronghold it must have been in days gone by. On the saddle, and even higher up the rock, are a number of houses which are still occupied and the cultivation of vegetables with the water in the many tanks on the hill is a thriving industry.

Materials for the history of the place are scanty[1] It is said to have originally been a stronghold of some Bédars whose disorderly conduct compelled the Vijayanagar kings to send an officer, named Bhúpati Ráya, to reduce them to submission. He turned them out of the place and ruled it himself and the hill was called after him Bhúpati-Ráyanikonda, or more shortly Rayadrug. His descendants fought side by side with the Vijayanagar kings at the battle of Talikóta in 1565 and shared in their utter defeat. The Bédars took advantage of the confusion which followed to regain possession of the place. They were opposed by the poligar of Bellary, but succeeded in eventually holding their own and appointed one of their own number, named Víralinganna Náyak, as chief. He was followed successively by his son Immadi Náyak, his grandson Immadi Bommalla Náyak, and his great-grandson

[1] Munro's letter of 20th March 1802 to the Board of Revenue gives a short sketch of the latter part of it. Wilks and Duff contain a few casual references. Pharoah's *Gazetteer* has some account, but quotes no authorities. The most valuable material is that contained in one of the Mackenzie MSS., which, where it can be tested, is accurate. The sketch which follows combines the information in all the above.

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Bommalla Náyak. The last of these earned the nick-name of Verri Bommalla, or "the mad Bommalla." He was a tyrant who was greatly disliked, and at length his ministers and people made overtures to one Pedda Kónéti Náyak, the chief of Kundurpi Drug in the Kalyandrug taluk of Anantapur district and he came over and dethroned Bommalla and established himself in his stead.

This Pedda Kónéti Náyak was a Balija by caste. His father and grandfather had enjoyed high favour with the fallen kings of Vijayanagar who were ruling at Chandragiri and he himself had been given one of the king's daughters (apparently the fruit of a left-handed marriage) to wife. This advancement gained him many enemies and for the sake of peace and quiet the king eventually gave him the title of Dalavay and sent him to govern[1] the province of Penukonda. Some years afterwards the Bijápur king took Penukonda, but left Pedda Kónéti Náyak in possession of Kundurpi Drug on condition that he paid tribute and rendered military service.

Kónéti Náyak, then, turned out Bommalla and reigned at Rayadrug in his stead. Munro says that his possessions were valued at some Rs. 3,80,000 annually and that he paid the Bijápur kings a peshkash of Rs. 60,000 and was bound to provide 3,000 foot and 800 horse when called upon. Later, under Aurangzeb, the military service was remitted and the peshkash raised to Rs. 2,16,000, the poligar having gained possession of additional villages in Dharmavaram taluk.

Kónéti Náyak was succeeded by his son Venkatapati Náyak. This chief came into collision with the neighbouring poligar of Chitaldrug. He managed to hold his own and the danger he had escaped led him to greatly strengthen the fortifications of Rayadrug. He was followed by his young son Pedda Timmappa Náyak, whose mother Lakshmamma managed affairs during her child's minority. She was a lady of strong character and succeeded in beating off two subsequent attacks by the Chitaldrug poligar. Pedda Timmappa died in 1732 and was followed by his brother Venkatapati. The latter had three sons, namely, Kónéti, Rájagópál and Timmappa. He was succeeded by the eldest of them, Kónéti Náyak.

This Kónéti was one of the most powerful of his line. With the then Harpanahalli poligar, Sómasékhara Náyak, he assisted the poligar of Bednúr in a successful attack against the Chitaldrug poligar Médikéri Náyak, who was slain by the allies at the battle

[1] Thus the Mackenzie MS. Munro's letter above quoted says however that "he seized" the place.

of Máyakonda in 1748,[1] and when threatened on another occasion by the Musalman Governor of Ádóni he met him at Gúliam in Alúr taluk and defeated him.

In 1753, however, he was assassinated by his brothers, the elder of whom, Rájagópál, seized the chiefship. He died three years later and was followed by the other brother Timmappa, who ruled till 1777. Munro says that his peshkash was reduced by Haidar, with whom he was in high favour and who wanted his services to reduce other neighbouring poligars, to $1\frac{1}{2}$ lakhs of rupees. After him, his nephew Venkatapati, son of his brother Rájagópál, ruled Rayadrug. In 1787, Tipu treacherously seized him and captured his fort, and sent him, with his wife and others, into captivity at Seringapatam, where he died. Rayadrug became part of Tipu's province of Gooty.

In 1799, when Seringapatam fell and Tipu was killed, Rájagópál Náyak, son of the sister of the last chief Venkatapati, was installed as poligar by the people. But he attempted to excite disturbances and was almost immediately deported to Haidarabad by the Nizam's officers. When the Bellary district was ceded to the Company in 1800, he was transferred to Gooty, where he resided on a maintenance allowance as a quasi-State prisoner till his death. Pensions were granted to the members of his family, which several of their descendants continue to draw.

Two paved paths lead up to the hill. One begins immediately behind the temples of Venkataramanasvámi and Jambukésvara at the foot of the rock, and leads to the Narasimha temple on the lower part of the saddle. Thence it runs on to join the other. This latter, the broader and easier of the two, begins at the foot of the rock on which the citadel stands and runs up to the top of the saddle. It passes among enormous boulders, some of the largest of which have fallen on to, or over, it from the hill above within recent years.

As the top of the saddle is reached the path passes a little temple to Pattanada Ellamma, the guardian goddess of the hill, with two stone elephants in front of it. Here is held an annual fire-walking ceremony (in which, however, apparently only the pújári takes part) and a hook-swinging festival. Government having prohibited the former custom of passing hooks through the flesh of the back of the man who is swung, he is now suspended by a cloth passed under his arms. He is a Bédar by caste, and the privilege of being swung is said to be hereditary in his family. The Mádigas always swing him and have to provide the hide ropes which are used. Bráhmans, however, take a part in the festival.

[1] See the account of the Harpanahalli poligars above.

Immediately opposite Ellamma's temple is a rude shrine to Mátanga. Goats are offered to her, but as sacrifices are distasteful to Ellamma, a curtain is hung before her shrine while they are taking place so that she may not see them.

Some hundred yards further along the path are two temples to Rámasvámi and Mádhavasvámi Behind the former is the best of all the many stone-faced tanks on the hill. Each side of the temple doorway are inscriptions. One of these is said [1] to record a grant of villages to the temple and to relate that the image of the deity was originally at Penukonda; was removed thence to Kundurpi in Kalyandrug taluk by Musali Kónéti Náyak, and from there carried to Rayadrug in the reign of Pedda Kónéti Náyak. It thus seems to have been a sort of family goddess of the Balija poligars of Rayadrug which was taken with them wherever they went. In front of the Mádhavasvámi temple is a long inscription on a detached stone, dated 1546 and recording [1] a grant of two villages to the temple by the minister of Sadásiva Ráya of Vijayanagar.

Opposite it is a kind of street, the only buildings remaining in which are some erections in the Muhammadan style which are said to have been used by the poligars of old, and a Jain temple in good preservation built in the same style as those at Hampi. Inside this once stood the Jain image, probably the most remarkable in the district, which is now in the taluk office. It was removed thither for safety by a former Tahsildar. It is a sculpture in black marble three feet high representing a nude male figure, standing with its hands hanging down by its sides, the hair on its brow closely curled and the lobes of its ears greatly enlarged and lengthened. In the stone back-ground surrounding it are cut twenty-one smaller figures, probably tirthankaras, sitting cross-legged in attitudes of absorption, and two other nude figures, standing in the same position as the central image. At the bottom are two other figures, male and female, quite out of keeping with the rest. The former seems, from the emblems it carries, to represent Vishnu. The whole sculpture is executed with much detail and finish. Along the foot of it runs an inscription

About half a mile northward from the Jain temple, on an outlying low spur of the hill, are some more Jain antiquities which, with the one exception of their counterparts at Ádóni, referred to in the account of that place above, are also probably unique in the district. These are the carvings on the rocks at what is known as "Rasá Siddha's hermitage." Rasá Siddha, says local tradition,[2] was a sage who lived there in the days when a king

[1] Sewell's *Lists of Antiquities*, i, 113.

[2] It must be confessed that similar traditions are told of other hermitages.

named Rájarájéndra ruled over Rayadrug. This king had two wives. The elder of these bore a son who was named Sárangadhara and grew into a very beautiful youth. The younger wife fell in love with him. He rejected her advances and she took the time-honoured revenge of telling her husband that he had attempted her virtue. The king ordered that his son should be taken to the rock called Sabbal Banda, two miles north of Rayadrug, and there have his hands and feet cut off. The order was obeyed. That night Rasá Siddha found the prince lying there and, knowing by his powers of second sight that he was innocent, applied magic herbs which made his hands and feet to grow again. The prince presented himself to his father, who saw from the portent that he must be innocent and punished the wicked wife. And they all lived happily ever after.

The hermitage is now occupied by a bairági from North India and on Sundays Hindus of all classes, and even Musalmans, go up the hill to break cocoanuts there. It consists of three cells with cut-stone doorways built among a pile of enormous boulders, picturesquely situated among fine trees. On four of the boulders are cut a number of figures which seem undoubtedly to be of Jain origin. Those on the easternmost of the four are the most elaborate. They consist of six panels arranged in three rows of two each, one above the other, each panel containing two pairs of figures. All the pairs are the same. In each two male figures of a most unusual type are seated facing one another. That to the right of the spectator is always clean shaven, while the other always wears a beard. The former has slung round his shoulder something which may be a gourd vessel, and is apparently holding out some object to the latter, who sits with both hands raised in an attitude of reverence. Above the panels are three Jain images (apparently tirthankaras) sitting cross-legged in the usual posture of absorption. The figures cut on the other three boulders are very similar, but differ in number and in arrangement; and in the series on the two western boulders women—distinguishable by the large circular ornaments in the lobes of their ears and their prominent chignons—also appear, seated in the same attitude of reverence before the same clean-shaven man. Above all these series the cross-legged figure again appears. Under one of them is an inscription of two or three lines. One of the four groups has now been surrounded by a kind of shrine of recent date built in chunam, and the cross-legged figures have been given tinsel eyes and mouths and adorned with Saivite marks made with holy ashes!

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The walk from Rasá Siddha's hermitage to the trigonometrical station on the top of the hill is worth taking, as the view from the latter of the bouldery granite hills of Kailása Drug, Molakalmuru and Rangyan Drug (all of them higher than Rayadrug) and their many smaller neighbours is in its way unequalled in the district.

Rayadrug town contains two or three broad and regular streets and many narrow and irregular lanes. Its only industry is the weaving which has already[1] been referred to and the manufacture of *borugulu*, or rice soaked in salt water and then fried on sand until it swells. Trade is conducted largely with Bellary, but also with Kalyandrug and with the neighbouring villages in Mysore. When the railway to Bellary is completed, that town's share of the commerce will doubtless rapidly increase.

A dispute of long standing exists between the Bráhmans and Lingáyats of Rayadrug as to the emblems which the latter may carry in procession. An agreement between the parties was drawn up by the Collector in 1901 after a long conference.

[1] Chapter VI.

CHAPTER XVI.

SANDUR STATE.

GENERAL DESCRIPTION—The Narihalla river—Óbalagandi gorge—Bhímagandi gorge—General divisions of the hills—Roads—Rainfall—Floods, famines, etc.—The People—Agriculture—Industries and trade—HISTORY—ADMINISTRATION—Present system—Land revenue—Inams—Village establishment—Forests—Salt and abkári—Courts of Justice and police—Education—Medical—Finance—PLACES OF INTEREST—Sandur town—Kumárasvámi temple—Ramandrug.

CHAP. XVI. GENERAL DESCRIPTION.

THE little Native State of Sandur is bounded by Hospet taluk on all sides but the south, where it marches with Kúdligi taluk and, for some four miles, with a corner of Mysore State. In shape it is like a torpedo with its longer axis running from north-west to south-east, and it is 24 miles long and, at the broadest part, thirteen wide. The State is some 160 square miles in area, includes 20 villages, and has a population of something over 11,000 souls, of whom between one-third and one-half live in its capital, Sandur town. It consists of a long, narrow valley shut in by two nearly parallel enclosing walls of hills covered with long grass and forest. As has already been seen in the account of the geology of the district in Chapter I, these hills are formed of the Dharwar rocks which were deposited upon the older granites and then, as the earth's surface cooled, were, with the granites, subjected to enormous lateral pressure and so crumpled up into huge wrinkles. The Sandur valley is the hollow of one of these wrinkles, and the hills surrounding it are the sides of a huge trough into which the rocks have been squeezed. The strata in them stand on edge, curve gradually below the valley, and re-appear, again on edge, on the other side of it.[1] The intensity of the pressure which caused this wrinkling is illustrated by the stones in some conglomerate at the extreme northern end of the State, which have been squeezed from rounded pebbles to long, flattened cigar-like bodies!

The two enclosing lines of hill are smooth in outline, flat-topped, and very level along their summits, so that from outside the State they resemble long lines of wall shutting it in. Their highest point is at their south-east corner, above the Kumárasvámi

[1] Mr. Bruce Foote gives an illustration showing this formation in *Mem. Geol. Surv.*, vol. XXV, pl. 3.

CHAP. XVI. GENERAL DESCRIPTION.

pagoda referred to later, where they run up to 3,400 feet. Rámanmalai, in the centre of the southern of the two lines, just above Ramandrug hill-station, is 3,256 feet and Jambunath, the conspicuous peak at the extreme northern end of the northern line, near Hospet, is 2,980 feet above the sea.

The extraordinarily rich hematites, the excellent manganese ore, the superb banded jasper rocks, the clayey pigments of various colours and the old gold mine which occur in these hills have already been referred to in the account of the geology of the District in Chapter I.[1]

The Narihalla river.

At right angles to the longer axis of the valley, and through both the walls of hill which enclose it, runs the Narihalla, a stream which rises in Kúdligi taluk, drains almost the whole of the Sandur valley and eventually empties itself into the great tank of Daróji in Hospet taluk. It passes close by Sandur town, separating it from the village of Chikka ('little') Sandur

The two beautiful little gorges[2] in the two lines of hills by which the stream first enters and then leaves the State are among the most striking geological features of the place. Lieutenant Newbold the geologist, in an account of the valley written in 1838,[3] came to the conclusion that they were neither of them originated by the force of the stream– though signs of the action of the water as much as 40 feet up their sides showed that they had been much deepened by it – but that both were due to fissures in the hills caused either by volcanic action or by shrinkage Through them, alongside the Narihalla, run the two roads which enter the valley from the west and east respectively, and in former times these were each defended by a stone barricade in which was a gateway provided with doors and guarded by a watchman.

Óbalagandi gorge

The western of these two gorges, that by which the stream enters the State, is called the Óbalagandi and lies about 2½ miles from Sandur just below the road which runs, under a fine avenue of young tamarinds, to Kúdligi A track which takes off from this road about half a mile beyond the village of Dharmapuram leads direct to the gorge

At the bottom, where the Narihalla runs through it, it is only some 15 yards wide On either hand the dark purple and deep red hematite rocks which form the sides of this natural gate rise precipitously to a height of perhaps 180 feet,[4] gradually nearing

[1] A special note by Mr. Bruce Foote on the economic geology of the State is printed in G.O., No. 562, Political, dated 4th November 1889.

[2] Sketches of these appear in vol. xxv of *Mem. Geol Surv.*, pls. 4 and 5 (a).

[3] *Madras Journ. Lit. and Sci.*, viii, 148.

[4] Newbold's estimate.

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one another as they ascend. The manner in which the strata have been inverted by pressure and stand on edge is very noticeable. The bed of the stream is strewn with masses of rock which appear to have fallen from the sides of the gate and their rich colours form a fine contrast with the green of the woods with which the sides of the hills are here clothed. On the top of the rock on the north side of the gate is a little round fort and beneath it the ancient temple to Ahóbala Narasimha, the man-lion incarnation of Vishnu,[1] which gives its name to the gorge.[2]

Óbalagandi gorge.

The Bhímagandi, or "Bhíma's gate," as the eastern gorge by which the Narihalla leaves the valley is called, is wider but equally picturesque. The stream and the road to Tóranagallu and Bellary run through it almost side by side. Above the road, on the Sandur side of the gorge, is a commanding scarp of red rock crowned with a small fort which in olden days must have been impregnable. Below this, and close to the road, under a rock with fine trees round about, is a pretty little pool known as the Bhímatírtha, or the pool of Bhíma, one of the five Pándava brothers. The story goes that he made it with a blow of his club and the prints of his feet are shown on the rock. The pool is held sacred. Bráhmans bathe in it on certain holy days and the ashes of their dead are thrown into it, the belief being that it is connected by subterranean ways with the Tungabhadra. A short distance north-west of the fort, on the top of the great bluff of red rock which is so conspicuous from Sandur itself, stands another small ruined hill-fortress known as Timmappaghar.

Bhímagandi gorge.

East of the main gorge is another secondary gorge, where the river runs between two picturesque masses of red rock which are almost detached from the main line of hills. The road here leaves the stream and passes between one of these masses and the northern flank of the main range.

The hills in the two portions into which the Narihalla thus divides the State differ considerably in conformation. North of the stream, though both inside and outside the valley numerous outlying spurs run down from the two enclosing walls, these walls, which are known respectively as the Ramandrug range and the North-eastern range, are the only really prominent features.

General divisions of the hills.

[1] At the car-festival to this god a curious ceremony takes place. A young tree is cut down and borne horizontally on men's shoulders, and on it is placed a youth who lies face downwards at full length along it, "like a lizard," as my informant put it. He is adorned with flowers, sandal paste, etc., and then, still lying along the tree, is carried to the car. The car may not start on its way until he reaches it.

[2] Óbalagandi is a corruption of Ahóbalagandi or "Ahóbala's gate."

CHAP. XVI. GENERAL DESCRIPTION.

General divisions of the hills.

They draw gradually closer to one another until at the Hospet end of the State they are only separated by a narrow pass. South of the Narihalla, on the other hand, the walls widen out into two considerable plateaus, united at their southern end by a third which entirely blocks up the end of the valley; and from this connecting plateau runs down into the valley, splitting it lengthwise into two, the great Dévadára spur with the little temple perched on the top of it, which stands out so boldly just east of Sandur village. The northern of the three plateaus is known as the Dónimalai plateau, the connecting link as the Kummataravu plateau, and the southern mass may be called, after the famous temple to that god which stands upon it, the Kumárasvámi plateau. These names become of importance later in connection with the divisions of the forests of the State.

Roads.

The roads in Sandur are few. The chief of them is that already mentioned which runs alongside the Narihalla river from the direction of Kúdligi, through the Óbalagandi gorge, past Sandur town, through the Bhímagandi gorge, past Ettinahatti (where there is a travellers' bungalow) to Tóranagallu and thence to Bellary. The part of this which lies between Sandur town and the Óbalagandi gorge was made in the 1877 famine. At Sandur another road takes off from it and runs north-westwards along the bottom of the valley up to Hospet. Some of this was also made in the same famine. From this last, two ghát roads run up to Ramandrug—one from Bávihalli, about four miles down the road from Sandur, which was the usual route from Bellary to Ramandrug before the railway to Hospet was opened, and the other from the direction of Hospet, which is that generally used now by travellers from Bellary. A third road leads from Ramandrug down the western slope of the hill to Náráyanadévarakeri, connecting with the other two at a saddle just north of the station. Thus, besides sundry footpaths over the hills, there are four passes into the Sandur valley which are practicable for carts.

Rainfall.

The average rainfall of Sandur for the twenty official years 1882–83 to 1901–02 was 29·87 inches, which is higher than that of any taluk in Bellary district.[1] Ramandrug is no longer a recording station (though the Forest Department has a self-registering gauge there) but between 1870 and 1879 its rainfall averaged 39·28 inches. Its situation, however, is exceptional, as it intercepts much of the south-west monsoon.

The lightest falls recorded in Sandur were in the three bad seasons of 1884, 1891 and 1896, when the totals were 19·73, 18·67

[1] See the figures in Chapter VIII.

Rainfall.

and 18·76 inches respectively, and the heaviest were in 1889 (41·94 inches) and 1893 (41·89 inches). The years of the largest falls are not, however, invariably the best from the ryots' point of view. The rain requires to be timely as well as plentiful. In 1889–90, when the heaviest fall on record occurred, the outturn of the crops averaged only 9 annas, as 26 inches fell in September and October just as the harvest was ready to be gathered, and did harm instead of good. In the next year the total fall was only 25¼ inches, but it came when it was wanted and there were bumper crops.

Floods, famines, etc.

The State has met with few serious misfortunes. The great storm of 1851 caused the Narihalla to rise rapidly, but little loss of life or property occurred.

The famine of 1877 affected the inhabitants as severely as those of the rest of the district, and completely emptied the State coffers. The Madras Government advanced money to meet the emergency. The total amount expended was Rs. 1,27,000, or two and a half times the present gross income of the State. Succeeding scarcities were, however, met without difficulty.

The natural conformation of the State has enabled its officers to keep the plague at bay by guarding the passes, and while the surrounding villages were suffering severely the inhabitants of Sandur remained secure within their happy valley.

The People.

Of the eleven thousand people in the State, over two thousand are Musalmans, which is a large proportion, even for the Deccan districts. Of the Hindus, the most numerous body are the Lingáyats, who are over 2,000 strong. They are closely followed by the Bédars, the old fighting caste of this part of the country.

Next come the various castes of Maráthas, who number over 1,000. The unusually high proportion they bear to the total population is a noteworthy point. Three families of them are Bráhmans who came to Sandur as officials with Siddoji Rao when (see below) he took the State from the Jaramali poligar. The others are grouped into three local divisions, namely, (1) Khásgi, (2) Kunbi and (3) Lékávali. The first of these consists of only some eight families and constitutes the aristocracy of the State. Some of them came to Sandur from the Marátha country with Siva Rao and other rulers of the State, and they take the chief seats at durbars and on other public occasions and are permitted to dine and intermarry with the Rája's family. They wear the sacred thread of the Kshatriyas, belong to the orthodox Bráhmanical gótras, have Bráhmans as their puróhits, observe many of the Bráhmanical ceremonies, burn their dead, forbid widow re-marriage and keep

CHAP. XVI. GENERAL DESCRIPTION. The People.

their womenkind gosha. On the other hand they do not object to drinking alcohol or to smoking, and they eat meat—though not beef. Their family god is the same as that of the Rája's family, namely, Mártánda-Manimallári, or the Siva who destroyed the demon Mallásura,[1] and they worship him in the temple in his honour which is in the Rája's palace and make pilgrimages to his shrine at Jejuri, near Poona. At their marriages an unusual custom, called Víra Pújá, or the worship of warriors, is observed. Before the ceremony the men form themselves into two parties, each under a leader, and march to the banks of the Narihalla, engaging in mock combats as they go. At the river an offering is made to Siva in his form as the warrior Mártánda, and his blessing is invoked. The goddess Gangá is also worshipped and then both parties march back, indulging on the way in more pretended fighting.

The second division of the Maráthas, the Kunbis, are generally agriculturists, though some are servants to the first division. They cannot intermarry with the *Khásgis*, nor dine with them except in separate rows, and their women-folk are not gosha; but they have Bráhmanical gótras and Bráhman puróhits. Some of them use the Rája's family name of Ghórpade, but this is only because they are servants in his household.

The third division, the Lékávalis, are said to be the offspring of irregular unions among other Maráthas and are many of them servants in the Rája's palace. Whence they are also called Manimakkalu. They have no divisions, and all call themselves Ghórpades and members of the Rája's (the Kausika) gótra. They thus cannot intermarry among themselves, but occasionally their girls are married to Kunbis. Their women are in no way gosha.

Next after these various divisions of Maráthas, the most numerous castes are the agriculturist Sádars and Mádigas and the shepherd Kurubas, and then come the Bráhmans, nearly all of whom are Canarese Bráhmans. In proportion to the total population they are between two and three times as numerous as in Bellary district as a whole, and large numbers of them hold inam lands in the State.

Agriculture.

The soil of the State is a rich heavy loam which compares favourably with that of the adjoining areas. There is practically no black cotton-soil, and consequently no late (hingári) crops, such as cotton, are grown. By far the most important staple is cholam and it is followed by korra and sajja. Pulses, oil-seeds, betel and

[1] For the legend, see Monier-Williams' *Brahmanism and Hinduism*, (1891)' page 266. It is there stated that this deity is also the family god of Holkar. Compare also the account of Mailár in the last chapter, p. 243.

Agriculture.

tobacco are also grown. Betel, tobacco and a few other garden crops are raised under wells, there being at present no irrigation by direct flow from either tanks or channels anywhere in Sandur. There are some 150 of these wells, most of which are temporary affairs without proper revetment, and the ayacut under them is about 400 acres, on most of which two crops are raised annually. Sugar-cane used to be a profitable crop, but it is now rarely grown as it cannot compete with that cultivated under the Tungabhadra channels. Dry crops are sown from the early part of June to the middle of July and reaped in October. If the rains are late and sowing cannot be carried out until the end of July, the outturn is invariably inferior. Only one crop is usually obtained from the dry land, though if good rain falls in November or December a second crop of Bengal gram is sometimes raised. The systems of cultivation are similar to those followed in the Bellary district, though perhaps manuring is more common. The agricultural implements employed are also the same. Cattle are chiefly bought, as in the rest of the district, from drovers from Nellore on the instalment system.

Industries and trade.

The industries of Sandur are of small importance. Up to 1902 the softer iron ores used to be quarried in a number of mines on the Kumárasvámi plateau, and near Ramandrug and elsewhere, and smelted by the usual primitive native processes. The chief smelting centre was Kanivehalli, a village just south of the Óbalagandi gorge on the road to Kúdligi. But the cheaper English iron has now (1904) entirely ousted the native product and the industry is quite dead. Two years' produce is lying unsold at Kanivehalli. The seigniorage fee for the ore used to be two annas a cart-load and portions of the State forests were sold to the smelters for charcoal-making on condition that they left a certain percentage of the trees standing to allow of reproduction.

In one village the Kurubas make the usual woollen blankets, but the supply is not much more than sufficient for the local demand and the quantities exported are inconsiderable.

Sandur is no trading centre. The people merely export their surplus grain and the minor produce of the forests and import in return such articles as rice, cloths, salt, petroleum and so on which are not produced in the State itself.

HISTORY.

Sandur has an interesting history. After the destruction of the empire of Vijayanagar by the united Muhammadan kings of the Deccan at the battle of Talikóta in 1565, the country round about it fell under the nominal sovereignty of one of the victors, the Sultan of Bijápur. All real authority, however, lay in the hands of a number of semi-independent chiefs. One of these, the

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poligar of Jaramali in Kúdligi taluk, made himself master of Sandur about 1700, but about 1728[1] was turned out by a Marátha named Siddoji Rao of the Ghórpade family. This Siddoji was the ancestor of the present Rája of Sandur and, except for two short intervals, his descendants have held the State ever since.

The Ghórpade[2] family claimed to be connected with the well-known Bhonslas of Sátára, from whom the famous Marátha chief Sivaji was descended, and greatly distinguished itself under Sivaji, his son Sambhaji, and his grandson Sháhu.

Siddoji Ghórpade's grandfather (see the genealogical table below) was one Málóji Rao, who had been in the service of the Sultan of Bijápur. His three sons joined the Maráthas in their revolt against Bijápur and prospered in consequence. The exploits of the eldest of them, Santáji Rao, are frequently mentioned by Duff, who says[3] he "was one of the best officers of whom the "Mahratta annals can boast, and his eulogy is best recorded when "we say he was the terror of the Moghul detachments for seven "years." He held the jaghir of Kapsi in Kolhápur State, and was given the title of Sénápati, or generalissimo.

Málóji Rao's third son was granted the title of Amir-ul-Umra and the jaghir of Datwád in Kolhápur State.

The second son, Bahirji Rao, was the father of the Siddoji who took Sandur from the poligar of Jaramali. He was given[4] the hereditary titles of Hindu Rao and Mámalikat Madár ("centre of the State") which, with that of Sénápati and the family name of Ghórpade, still appear in the full style and title of the present Rájas of Sandur.

Siddoji Rao had four sons, namely, Morári Rao, the eldest, who followed his father as ruler of Sandur and who afterwards became so famous as the chief of Gooty[5]; Daulat Rao, the second, who succeeded to a family jaghir at Gajendragad in

[1] Munro's letter of 20th March 1802 to the Board of Revenue, printed at Bellary Collectorate Press, 1892. Duff, however (*Hist. of Mahrattas*, i, 432), gives the date as 1713.

[2] According to the family legend this name was earned by an ancestor who scaled an almost impregnable fort in the Konkan by holding on to the tail of an iguana (called in Maráthi *ghorpad*) which was crawling up the side of it.

[3] *Hist. of Mahrattas*, i, 389.

[4] This statement is based on the family history and pedigree referred to below, but other accounts differ and it is not possible to reconcile them. Duff (i, 370) says these titles were conferred on Santáji Rao. He is not, however, always consistent in his accounts of the family, and the history of it by Mr. Thackeray which he says (i, 389, note) he lodged with the Bombay Literary Society has disappeared.

[5] See Orme, i, *passim*.

Bijápur district; Bhujanga Rao, who died in childhood; and Subhán Rao *alias* Gópál Rao, the youngest, who died without issue.[1]

Morári Rao was granted by the Peshwa[2] the hereditary title of Sénápati which his descendants still bear. In the campaign of 1775–76 Haidar Ali, after getting possession of Bellary, took Gooty from him, and sent him to Kopaldrug, where he died soon afterwards. Haidar annexed the whole of his territory, including Sandur, and began the fort of Krishnánagar which is still standing there. It was finished and garrisoned by his son Tipu.

Morári Rao had two sons, but they both died in childhood and before his death he had adopted Siva Rao, the son of a distant cousin named Yeswanta Rao. This Siva Rao fell about 1785 in a vain attempt to turn Tipu's troops out of Sandur and was succeeded by his son Siddoji Rao, then two years old.[3] Siddoji

[1] Several accounts place these sons in other orders and some of them say that Gópál Rao succeeded to Sandur and that Siva Rao, the next chief of the place, was his son. All of these may, it is believed, be traced back to a passage in the original edition of this Gazetteer which was itself copied from some genealogical notes included in Lieutenant Newbold's paper on Sandur above referred to. In making Morári Rao the eldest son and the holder of Sandur, and showing Siva Rao as the son of Yeswanta Rao and the adopted son and successor of Morári Rao, I have followed two Maráthi manuscripts. The first of these is a history of the family, now in the possession of the Bombay Branch of the Royal Asiatic Society, which appears from internal evidence to have been written about 1803 by Bhujanga Rao, grandson of Daulat Rao (see the genealogical table above). The second is a Maráthi pedigree marked as having been drawn up in 1817 (the year Munro was sent to take the State) for the information of Mr. Chaplin, Collector of Bellary, by the secretary to the then Sandur chief, and which is now in the possession of this secretary's great-grandson in Sandur. That Siva Rao was the son of Yeswanta Rao and was adopted by Morári Rao is also confirmed by Mr. Chaplin's letter of 9th September 1822 to the Bombay Government and by a pedigree marked as having been drawn up in the Sandur Agent's office for the information of Government at the end of 1875 on the occasion of the Prince of Wales' visit to India and just before the hereditary title of Rája was conferred on the Chiefs of the State. Munro's report to Elphinstone, dated 1st November 1817, regarding the surrender of the State (see Gleig's *Life of Munro*, iii, 288–292) also says that Sandur formed part of the principality of Morári Rao, and that he adopted Siva Rao. Tradition in Sandur, moreover, makes Morári Rao succeed to the State, and knows nothing of Gópál Rao. The pedigree of 1817 explains Morári Rao's adoption of a distant relative instead of one of the two sons of his half-brother Daulat Rao by saying that Daulat Rao refused to give him either of these.

[2] Duff (ii, 180) and the pedigree of 1817 here agree. Duff says, however, (i, 432) that Siddoji also had this same title, and the 1875 pedigree supports him.

[3] This and the next few sentences are based on Munro's report of 1st November 1817, above referred to.

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was put under the guardianship of his uncle Venkata Rao who in 1790, on his ward's behalf, attacked and drove out Tipu's garrison, and gained possession of the place.

After the peace with Tipu in 1792 the Ghórpades were allowed to retain Sandur as part of the ancient inheritance of the family, but none of them ventured to reside there as long as Tipu was alive. Siddoji died in 1796, aged 13, and at the suggestion of Venkata Rao, his widow asked Morári Rao's half-brother, Daulat Rao, to give her one of the boys of his family in adoption. He refused her request, just as he had before refused the similar proposal of Morári Rao The widow then asked Yeswanta Rao the son of Málóji Rao for one of his sons. He also refused, but referred her to his brother Khande Rao,[1] who gave her his eldest son Siva Rao. On the death of Tipu at the fall of Seringapatam in 1799 this Siva Rao went with Venkata Rao to Sandur and he was jaghirdar there when Bellary district was ceded to the Company.

About this time the Peshwa, Báji Rao, granted a sanad for the State to the Yeswanta Rao above mentioned, who was a distinguished officer in Scindia's army No prominence was given to this document until some years after, when Yeswanta Rao sent a copy of it to Venkata Rao with a letter saying that he wished to avoid dissensions in their families Venkata Rao therefore, in 1804, sent for Narasinga Rao, the second son of Yeswanta Rao, and gave him a monthly allowance of 100 pagodas But as he attempted to form a party of his own he was dismissed in 1808, and Siva Rao continued to hold the estate. The Peshwa, however, regarded the latter as a rebellious vassal and in 1815 endeavoured to gain possession of Sandur by marching thither with troops under the pretence of making a pilgrimage to the shrine of Kumárasvámi Siva Rao blocked the passes and Báji Rao was only allowed to go to the temple with a few attendants by the footpaths over the hills.

The treaty of Bassein, however, bound the Company to assist the Maráthas in reducing refractory vassals and Báji Rao accordingly asked that the English would take Sandur from Siva Rao. Munro was therefore detached from Dharwar with a force to demand the surrender of the valley. He approached it from the south, crossing the Tungabhadra at Hampáságaram, and on the 18th October 1817 he wrote to Siva Rao to tell him the object of his march and to offer him in exchange for his valley a jaghir worth

[1] Elphinstone's letter of 2nd June 1818 to the Madras Government says that Yeswanta Rao afterwards denied this adoption.

Rs. 8,000 in any other part of the Company's territory he might choose. Siva Rao replied expressing in general terms his wish to conform to the desires of the British and afterwards sent two "vakils" to arrange with Munro the conditions of surrender. These were sent back with orders to tell Siva Rao that the value of the jaghir would be raised to Rs. 9,000 and that if he intended to submit he should meet Munro's detachment outside the Óbalagandi pass.

What followed is best described in Munro's own words[1]:—

"On the 27th October the detachment, on approaching near "the pass, was met by Siva Rao, attended by a few horsemen and "peons. He conducted it through the defile and barrier which "defends the entrance into the valley of Sandur. On reaching "the glacis of the fort he drew up his party, and as he delivered "the keys he said that he threw himself entirely on the protection "of the British Government. He then asked leave to go away, "and having obtained it, he called out to me, so as to be heard "by all his followers, 'Think of my situation, have some consideration "for us all.' He went through all the ceremony of surrendering "his fort and abdicating the government of his little valley with a great "deal of firmness and propriety; but next day when he came to my "tent with his brother and a number of his old servants and dependants, "to solicit some provision for them, and to make some arrangements "for the removal of his family to the Company's territory, he was so "agitated and distressed, that he was obliged to let his brother speak "for him. It was finally settled that the two vakils should each have "an allowance of fifteen pagodas, and that his jaghir, instead of nine "thousand, should be ten thousand rupees, from which he should "make such allowance as he chose to his relations and followers, and "that the pensions and jaghirs should be granted in whatever part "of the Company's possessions they might be required. Though I "deemed it advisable to limit myself in promising a jaghir to ten "thousand rupees, yet, when I consider what Siva Rao has lost, "that he was as much a sovereign in his own valley as any prince in "India, that it contained a regular fort built by Haidar and Tipu "Sultan at a great expense, that it was besides so strong by nature "that no Mahratta power could have taken it from him, and that "he had ruled over it from his infancy for the space of twenty-one "years without interruption, I cannot think that even the twelve "thousand rupees which he has demanded would be more than a "very inadequate compensation for the sacrifice which he has been "compelled to make."

Sandur was incorporated with British territory and Siva Rao was granted as his jaghir Hiréhálu and eight other villages he had selected. Almost immediately afterwards, however, the Peshwa

[1] Report of 1st November 1817 already referred to.

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threw off the mask of friendship to the English which he had been wearing and provoked the war which ended in 1818 in the downfall of his power. Munro then recommended[1] that Sandur should be restored to Siva Rao, the Government agreed and on 1st July 1818 he was reinstated.

Mr Chaplin, the Collector, went to Sandur with two companies of Native Infantry. At 12 noon these were drawn up on the glacis of the fort, on the same spot where nine months before Siva Rao had surrendered his State. Siva Rao was handed the keys of the fort by the Collector, the troops fired a *feu de joie*, and mutual compliments and assurances ended the little ceremony.

In 1826 a formal sanad for the State was granted to Siva Rao by Munro's Government. It conferred[2] upon him and his heirs for ever the lands of Sandur in jaghir, free of peshkash and pecuniary demands, and delegated to him the entire management of revenue, police and civil justice, subject to the conditions that he should at all times maintain faith and allegiance to the British Government, treating their enemies as his enemies and their friends as his friends, and assisting them to the utmost of his power against foreign and domestic foes; that he should maintain a strict watch over the public peace of the jaghir and afford no asylum to offenders from British territory, but either deliver them up or assist in their arrest; and that he should render justice to British subjects and others who might have pecuniary claims against inhabitants of Sandur. The sanad finally stipulated that he should be answerable for the good government of his jaghir and provided for the interposition of the Company should mismanagement occur.

Siva Rao died on the 2nd May 1840 without male issue and was succeeded by Venkata Rao, the son of his brother Bhujanga Rao, whom he had adopted. Venkata Rao was granted in 1841 a sanad[3] renewing that previously given to Siva Rao, but containing two additional stipulations prohibiting punishment of criminals by mutilation and restricting the passing or execution of capital sentences to cases in which the previous sanction of the Madras Government had been obtained. It is on these terms that the State is now held. It was during Venkata Rao's time, in 1847, that the sanitarium at Ramandrug was established. The terms on which this was arranged are referred to in the account of the place below.

[1] Letter of 1st March 1818 to Elphinstone, (Gleig's *Life*, iii, 235).

[2] The full text of it will be found in Aitchison's *Treaties, etc.*, 1892 ed., vol. viii, 101

[3] See Aitchison's *Treaties*, viii, 105

Venkata Rao had six wives and fourteen children, among whom were six sons. He died in 1861 and was succeeded by Sivashanmukha Rao, who was born in 1847 and was the eldest of the five sons who were then living. He was a minor at the time, but on his coming of age in 1863 the sanad granted to his father was renewed in his favour.[1] In 1876 he received the title of "Rája" as an hereditary distinction, and it was at the same time ruled that the title might be assumed by his successors on their succession to the State being formally recognised by the British Government. A sanad granting the chiefs of Sandur the privilege of adoption had been granted in 1862.[2]

When Sivashanmukha Rao came into possession of Sandur he appointed Mr. J. Macartney, who had been connected with the London Mission in Bellary, to be his agent and adviser. For the next 22 years this gentleman's name was associated with many progressive measures in the administration of the State, and when, in 1885, he proceeded to England and his connection with the place terminated, the Government communicated to him the appreciation it entertained of the benefit which the State and its rulers had derived from his efforts.

Sivashanmukha Rao died on 3rd May 1878 after a lingering illness. He had no sons, and was succeeded by his eldest brother, Rámachandra Vitthala Rao Sahib, who was formally designated as Rája on the 5th February 1879, the sanad being again renewed in his favour. It was during his time (in 1882) that the 40,000 acres of the forests of the State, referred to below, were leased to the Madras Government. In September 1885, Mr. J. G. Firth, a retired Tahsildar of Bellary, succeeded Mr. Macartney as agent to the Rája. He was styled Diwán.

Rámachandra Vitthala Rao was made a C.I.E. in July 1892 and died at Bellary, whither he had gone for medical treatment, in December of the same year. He left one son, Venkata Rao Rao Sahib, the present minor Rája, who was born on 10th July 1892 and whose mother is connected by marriage with the family of the Gáekwár of Baroda. Venkata Rao (or to give him his full style and title, Rája Venkata Rao Rao Sahib Hindu Rao Ghórpade Sénápati Mámalikat Madár, Rája of Sandur), was recognised as Rája in 1893 and is being educated at the Wardlaw College at Bellary.

ADMINISTRATION.

For some years after Venkata Rao's succession to Sandur his uncle Srimant Málóji Rao Bálá Sahib, his father's only surviving

[1] Aitchison's *Treaties*, viii, 107.
[2] *Ibid.* viii, 100.

CHAP. XVI. ADMINISTRATION. Present system.

brother, managed the State under the designation of Administrator, with Mr. Firth as Diwán. Mr. Firth vacated his office in April 1897 and was followed in June of the same year by the present Diwán, M.R.Ry. T. Kodandarama Naidu, a Tahsildar of Bellary district, whose services have been lent to the State. In 1901, under the orders of Government, Srimant Bálá Sahib relinquished his control, and the administration is now in the hands of the Diwán, subject to the general authority of the Collector of Bellary, who is *ex-officio* Political Agent for the State. The Diwán is something of a pluralist, having the powers of a Divisional Officer, first-class magistrate, Additional Sessions Judge and District Munsif, while the original, appellate and revisional powers of a Collector, District Magistrate and District and Sessions Judge vest, in matters relating to the State, in the Political Agent. No legislation is undertaken in Sandur. Such of the Acts of the Legislative Councils of the Governments of India and Madras as appear to the administration to be suited to the State are brought into force by the simple process of publicly notifying that they have been adopted. Many of the executive powers exercised have no other legal basis than old custom and long practice held to have the force of law.

Land revenue.

Of the 160 square miles of which the State consists only 12,500 acres, or some 19 square miles, are cultivable, the rest being forest or unfit for tilling. Of this 19 square miles only some 15 square miles (9,500 acres) are at present cropped, the remainder, owing often to its distance from the villages, being waste. A field survey under the direction of the Madras Survey Department is in progress. When it is complete, a settlement on the general principles followed in British territory will be carried out. In the old days the accounts showed the fields by their names and their dimensions in "huggas" or ropes, but the length of the rope was nowhere laid down. Between 1865 and 1871 Mr. Macartney carried out a rough survey with the aid of the kurnams and the records so obtained, which are called "the paimásh chittas," are the existing guides. They do not, however, show particulars of assessments.

Until very recently the assessment payable was fixed on a rack-renting system, each field being put up to auction and leased for five (or sometimes ten) years to the highest bidder. At the end of this lease the field was again put up to auction and its former tenant was thus often ousted. The uncertainty which this system involved checked any effort to permanently improve the land by fencing it, constructing wells, planting trees and so on, and

Land revenue.

consequently it is in contemplation, as soon as the survey and settlement are completed and the rates of assessment in accordance with them are prescribed, to give the ryots the same occupancy rights as they have in British territory. Meanwhile they are allowed to go on holding their fields at the rates fixed by the last auction which was held and are not disturbed in their occupation by fresh auctions. In addition to the assessment, the land is subject to méra fees in grain, which were originally intended to serve as remuneration to the village establishment They vary from 2 to 256 Rája seers (= $1\frac{7}{20}$ Government seers of 80 tolas) per field, according to the size of the field. The money rent is collected in two kists—two-thirds in December and one-third in February.

Inams.

Of the 9,500 acres which are cropped, very nearly 3,500 acres are held on inam tenures of various kinds and pay a quit-rent of only two annas (with road-cess of half an anna) per acre. The thirteen villages which form the endowment of the Kumárasvámi temple do not pay road-cess and the inams held by some of the Rája's relations do not pay anything at all. How all this large area came to be granted on inam is not now clear. The village accounts give no clue, merely showing them as inams in the name of such and such a person. Except the village officers and servants, the holders hardly ever do any service in return for this grant. A settlement of these inams on the principles in force in British territory was begun in 1880–81 but was not persevered with. The whole question of their resumption and enfranchisement is to be taken up when the survey and settlement are complete.

Village establishment.

Every village has its reddi (who has the same powers as a village head in British territory), its karnam and its talaiyári, all of whom are remunerated by inam lands, and its Mádiga, who does miscellaneous duties in return for the carcasses of such cattle as die in the village. Certain of the village and taluk accounts in use in British territory have been recently adopted. The talaiyáris perform their service in a curious manner. They never do the work of the post themselves, but each year, on the Telugu New Year's Day, they appoint a substitute to do it for them during the next twelve months, making a fresh appointment when New Year's Day comes round again.

Forests.

The forests of Sandur are some 87,000 acres, or about 136 square miles, in extent. Of this area, 40,000 acres have been leased to the British Government for 25 years from 1882 at an annual rental of Rs. 10,000 and are administered by the Forest Department of Bellary district. These "leased forests," as they are usually called, comprise the growth on the whole of the Ramandrug and North-eastern ranges from the Narihalla river westwards and also that on

CHAP. XVI. ADMINISTRATION. Forests.

the Dónimalai plateau. They have already been referred to in the account of the forests of the district in Chapter V. The remaining 47,000 acres consist of the forest round the foot of the above three ranges and that on the Kummataravu and Kumárasvámi plateaus. Part of this (some 4,900 acres) belongs to various inam villages, and the rest is worked by the State, and is known as "the Amáni forest." In its growth and general characteristics it resembles the leased forests already described. The average net profit from it in the five years ending 1902-03 was only some Rs. 2,200 and even this figure was abnormally enhanced by the profits from the felling of a considerable number of sandal-wood trees in the two last of the five years, which, as the trees now remaining are few and small, is a source of income which cannot be regularly relied upon. The revenue is usually derived chiefly from fees for permits for the removal of dead wood and the proceeds of the sale of the right to collect jungle fruit and other minor produce. Timber is only cut for local consumption and not exported, as there is a desire not to compete with the leased forests in this direction. In certain portions of the forests Sandur ryots are allowed to cut wood, etc., for domestic consumption free of charge. Cattle belonging to British villages are charged fees for grazing, but those of Sandur ryots are allowed in free. Goats and sheep belonging to the latter are however made to pay. The heavy grass with which so much of the forest is covered is invaluable in bad seasons. In 1891-92 and 1896-97 thousands of cart-loads of it were exported to distant taluks and even to the Nizam's Dominions and to Uravakonda in Anantapur district. As in the leased forests, so in those worked by the State, fires are a constant source of trouble and loss.

Salt and abkári.

The State contains no natural salt or salt-earth and so no complications arise with the Salt Department in British territory. It grows no opium and the little ganja which is raised is cultivated and harvested under official supervision.

The system for the supply of liquor is simple. The exclusive right of manufacturing and selling both arrack and toddy is sold to the same person. He distils arrack in Sandur from imported jaggery and imports from Kúdligi (there being hardly any date-trees in the State) such toddy as is required. The Kúdligi toddy also passes through Sandur to Bellary taluk. In both cases it is transported in large bags, each made of the whole hide of a buffalo, which are lashed on to country carts. Sandur arrack is held in much favour being reputed to be considerably more potent than that sold in British territory. Smuggling it from the State into British territory is however punishable under section 58 of the Abkári Act, since it has not paid duty to the British Government.

Courts of Justice and police.

As has been stated above, the present Diwán has the powers of a first-class magistrate and District Munsif, and appeals from his decisions as such lie to the Political Agent. Under the sanads, sentences of death cannot be passed or carried out without the sanction of the Government of Madras. The special rules regarding criminal jurisdiction which are in force in the sanitarium of Ramandrug are referred to in the account of that place below. Under the Government of India's notification of 29th May 1894 [1] the Political Agent for the time being is a Justice of the Peace within the State. Extradition from the State is arranged through the Political Agent. Extradition to it is usually only sanctioned when the offence is of a minor description In the case of more serious crimes--those triable only by a Court of Session—the Political Agent proceeds against the offender as though the offence had been committed in British India.[2]

There is a jail in which both short- and long-term prisoners are confined Their number--the average is about fifteen. many of whom are short-sentence convicts--is too small to allow of the organisation of jail manufactures and they are usually employed in repairing the roads The Police force consists of an Inspector, four head constables and 25 constables, and there are police stations at Sandur, Ramandrug, Kanivehalli and Ettinahatti and two ghát stations on the road from Sandur to Hospet Beat-constables meet the British beat-constables at the limits of the State.

Education.

Sandur possesses a lower secondary school, seven pial-schools and a girls' school. The first of these was opened at the end of 1882, but the present building was put up in 1887–88, and the institution is consequently known as "the Jubilee School" Neither the Muhammadans nor the Lingáyats of Sandur place much value on education and progress is slow. The girls' school was started by the London Mission in 1898–99, and is still managed by that body.

Medical.

The Sandur dispensary was opened in 1881 and is very popular, many patients coming to it from adjoining villages in British territory.

Finance.

The gross income of the State averages something over Rs. 50,000, of which about Rs 20,000 is derived from land revenue and the moturfa (an old-established tax which is levied according to no very fixed principles on professions, trades, and, in

[1] Under section 6 of the Foreign Jurisdiction and Extradition Act (XXI of 1879), see p. 24 of Macpherson's *British Enactments in force in Native States* (Government Press, Calcutta, 1900).

[2] For further particulars, see "The Extradition Manual."

CHAP. XVI. ADMINISTRATION. Finance.

some cases, on houses); some Rs. 14,000 from contracts for abkári, minor forest produce, etc.; and Rs. 10,000 from the forests leased to the Madras Government. On the expenditure side the chief items are the Rája's Civil List, some Rs 14,000; the charges of administration, Rs. 13,000; and a sum of Rs. 7,576 which since 1885–86 has been yearly set aside for the repayment of the principal and interest of the debts incurred by former Rájas. The amount is so calculated as to pay off the whole of these by 1907.

PLACES OF INTEREST.

The only places in the State which are deserving of separate notice are Sandur town, the Kumárasvámi temple and the sanitarium of Ramandrug.

Sandur town.

As has already been seen, Sandur town lies on the road running between the two gorges and is separated by the Nariballa from the adjoining village of Chikka ("little") Sandur. It was apparently fortified in some fashion in days gone by, as there are still signs of a ditch round it. Part of this was filled up in 1888–89. Haidar, however, built his fort altogether outside it, west of the road leading to the Bhímagandi. It is called the Krishnánagar fort, and is a quadrangular erection with stone curtains some 20 feet high, topped with a brickwork parapet pierced by embrasures, protected by frequent bastions and backed by a terre-pleine inside. Round it runs a dry ditch and glacis. There is only one entrance. On decrepit carriages on one of the bastions are two old iron guns which until a few years ago used to be discharged on great occasions, and in one of the magazines are a number of the stone cannon balls which were used in the days of yore. The fort contains a considerable population, mainly Lingáyats, Kurubas and Musalmans.

The Vithoba temple in Sandur possesses a shrine containing some finely carved stone pillars, and an even finer ceiling, purloined from the Hampi ruins some years ago. The Rája's palace is in the middle of the town and is built in the style usual in the better class of native houses. Within its enclosure is the Diwán's office. The travellers' bungalow is nearly a mile from the town on the road to Hospet. The building was originally erected as a residence for Mr. Macartney when he was Agent to the Rája.

A house-tax is collected in Sandur and applied to the sanitary and other needs of the town, the Diwán administering matters without the intervention of any pancháyat or council. A contribution of varying amount is annually made from State funds to supplement the income realized by the tax.

Kumárasvámi temple.

The Kumárasvámi temple is picturesquely situated in a natural amphitheatre of wooded slopes at the head of a ravine near the top of the hills almost due south of Sandur. It is between six and

Kumárasvámi temple.

seven miles from the town, four miles of the way being along the level and the remainder up a ghát of which one mile is practicable for carts. The views of the valley from this part of the road make an expedition to the temple a pleasant morning ride, but architecturally the building itself is disappointing. Towards the end of the ascent a path which takes off from the right side of the road leads through the jungle for about a hundred yards to the little temple of Harishankar which lies in a picturesque glen under fine shady trees. A perennial mineral spring in the hill side behind it pours through the mouth of a cow, rudely fashioned in stone, into a small square basin, and the spot is a restful halting-place for weary pilgrims to Kumárasvámi's temple. A dozen yards behind the shrine is a cave in the lateritoid rock which is declared to run for a fabulous distance into the hill. Any one armed with a torch and a sufficient disregard of the hundreds of bats which live in it can, however, satisfy himself that it ends in a few yards.[1]

Kumárasvámi, the Mars of the Hindu pantheon, was the child of Siva and Párvati. The legend runs (the sthala purána of the temple gives it in full), that a ferocious demon named Tárakásura who dwelt in this part of the Sandur hills[2] so harassed the Dévas that they entreated Siva to send his warrior son Kumárasvámi to rid them of the monster. Kumárasvámi came and slew him and cut off his head. The foundation of the temple commemorates the happy event. An inscription on a detached stone inside the central shrine says that in 1205 A.D. a feudatory of the Hoysala king Víra Ballála II (1191-1212 A.D.) directed the revival of an endowment to the temple which had been made in the time of the Ráshtrakúta king Krishna III (940–956) but had been discontinued, so the building can boast a very respectable antiquity.[3]

The general appearance of the temple as a whole is not improved by the chattrams for pilgrims which stand within its outer wall. Over the eastern entrance is a gópuram of

[1] There are several other caves in this division of the Sandur hills. In two of them, known respectively as the Kupatasvámi and Guptasvámi caves, are said to be images of black stone.

[2] It is called Lóháchala, "the iron-hill." The *Lóháchala Máhátmya* of the Mackenzie collection is one of the manuscripts which have been removed to the India Office Library and so cannot be referred to.

[3] Newbold says that in the enclosure before the temple is a Hale Kannada sásanam recording an even older endowment in S. 641 (A.D. 719) " by a king of the Marale dynasty named Dijala Naicanu." No such king is known to history, and as the inscription referred to seems to be the one which has recently been partly built into the wall during structural alterations it is not now possible to see what it really says.

CHAP. XVI. PLACES OF INTEREST.

Kumárasvámi temple.

the ordinary kind. Facing this, inside the enclosure, is the central shrine to Kumárasvámi, and hard by these are also shrines to his parents, Siva and Párvati. In front of Kumárasvámi's shrine[1] is a sati-stone, and another is built into the steps leading up to the shrine. There are inscriptions on and about these steps. The doorway is a splendid example of the skill of the Bellary wood-carvers. The god is fashioned in black stone and stands within the usual frame, which is also made of black stone well carved. He holds the silver mounted club with which he killed Tárakásura and beside him stands a peacock, his usual *váhana* or vehicle. Women are never allowed to see him.

In front of the gópuram, outside the temple, is an oblong tank, with stone steps on all four sides leading down to the water, which is called the Agastya tirtham. Round it are several small shrines and broken images (some of the latter appear to be Jain in origin) each with a story of its own. The tank and the gópuram are said to have both been built by a poligar of Gudékóta. On one of the stone steps of the tank, to the left hand as one descends the main flight leading down to the water, is a big stone with two or three lingams by it which is called the "Báji Rao stone." In 1815, as already related, the Peshwa, Báji Rao, came with a large force towards Sandur under the pretence of visiting this temple, but intending if possible to capture the State. He found the passes into the valley barred and defended by Siva Rao, and was obliged to go to the temple with only a few attendants through by-paths over the hills The story goes that as he was sitting on the steps of the Agastya tirtham, this stone was precipitated from above and fell close to him. Either because he regarded this as a bad omen or because he was afraid of further attacks upon his person he speedily returned to Poona. Until comparatively recently pújá was regularly offered to the stone which thus saved the State.

A festival takes place at the temple in the month of Kártigai (October-November) every three years, but of late the risk of plague has led to the prohibition of any gathering at it. Formerly it was usually attended by as many as 10,000 people, who came mainly from Northern India and the Marátha country. Admission to the temple on these occasions was by ticket at so much a head and the receipts varied from Rs. 10,000 to sometimes nearly Rs. 20,000. Since the advent of the plague the temple has consequently suffered severely in its finances, the ordinary yearly income of some Rs. 6,000 which it derives from land, etc., being barely

[1] This and what immediately follows is second-hand information. Europeans are not allowed to enter the enclosure.

sufficient for the daily worship and the free rations to the stream of pilgrims who constantly visit it. At each festival a pit is dug on the hill which lies east of the temple, and from this is extracted a whitish clay which when dry and powdered resembles the ordinary *vibhúti* or holy ashes. The pilgrims employ it to make the usual holy marks on their foreheads and persons, for the priests say that it is the milk which flowed from the breasts of Párvati when she came to the place to see her son and has the miraculous power of renewing itself however often it is removed. The neighbourhood of the temple is very feverish and there are consequently three priests who do the worship by turns, each for three months at a time.

Kumára-svámi temple.

At the foot of the hills on which the temple stands, on the Kúdligi side and just within the boundary of the State, is another temple to Kumárasvámi known as the Navulusvámi ("peacock-god") temple. Outside its gate to the south, is an inscription in old Canarese on a detached stone headed with the usual representations of the linga, the sun and the moon, and another in Dévanágari cut on a stone lying on the ground near the two stone wells there.

Ramandrug.

The sanitarium of Ramandrug is a small plateau 1¼ miles long and half a mile wide on the top of the southernmost of the two ranges of hill which enclose the valley of Sandur. It lies about half-way between the Óbalagandi gorge and the northern end of this range. The Great Trigonometrical Station there is 3,256 feet above the sea. The similar station in Sandur itself is 1,815 feet, so the sanitarium is some 1,400 feet above the bottom of the valley. On all sides of it the ground falls sharply away, and this characteristic, though it affords numerous excellent views into the Sandur valley on the one side and over the western taluks as far as the Tungabhadra on the other, gives the place a cramped air which the various paths cut along the hill sides do not serve to remove. The place is called after the village and fort of the same name which stand at the southern end of the plateau. Remains of the old defences, in the shape of a considerable wall of enormous blocks of stone, are still visible. Local tradition says they were built by, and named after, a poligar called Komára Ráma, who is still a popular hero. A favourite play in Sandur is one in which his step-mother treats him as Potiphar's wife did Joseph, but in which his innocence is ultimately established. Not far from the fort is the Rámasvámi temple, which seems to be of great age and has an inscription on a detached stone in front of it. The buildings on the plateau include barracks, a hospital, etc., built in 1855 and designed to accommodate about 70 soldiers; and some fifteen bungalows

CHAP. XVI. PLACES OF INTEREST. Ramandrug.

belonging to various residents of Bellary. The cemetery contains among others the grave of Arthur Hathaway, Collector of the district from 1859 to 1866, who died at Ettanahatti during the famine of the latter year.[1] Two carriage roads run along the whole length of the plateau. There are several mineral springs on it. A short distance down the cliff on the southern side is a cave leading into a passage which has been followed a long distance into the hill. The annual rainfall, as stated above, is 39 inches. The temperature is some 13° cooler than that of Bellary; and the mean for April and May is about 80°, and the highest figure on record in the hotest months is 87°, in the shade. During the south-west monsoon the chilly fogs which wrap the place about from sunset to 10 A.M., and often later, make fires almost a necessity.

Three roads lead to the station, one from Bávihalli, a village on the road between Sandur and Hospet; a second from Hospet; and the third from Náráyanadévarakeri. They are all practicable for carts. The first was the usual route from Bellary before the railway line was extended to Hospet The ghát portion of this was constructed, principally from private contributions, on a trace made by Lieutenant Walker of the Madras Engineers.[2] The second road, that from Hospet, is now the usual route to Ramandrug. The distance from Hospet railway station is 14 miles.

Europeans only reside in the station in the hotter months from March to June. A sub-magistrate is sent up there for this period. For the rest of the year the place is deserted except by the inhabitants of the village of Ramandrug

The right to occupy the land on which the station stands was granted to the Government in 1847 by Rája Venkata Rao on certain conditions. He stipulated[3] that the ownership of the land should remain with him; that he should be paid a yearly assessment for such portions of it as should be occupied by Government and by the bungalows of its officers; and that the produce of the forest round about and the exclusive right to the abkári revenue, the tax on merchants, and all treasure trove should continue to be his. The yearly assessment (Rs. 139, at the rate of Re. 1 per acre) is still paid by Government, but the forest forms part of the leased forests The Rája further agreed that the criminal jurisdiction

[1] Particulars of the other graves are given in the list of European tombs in the district printed at the Collectorate Press in 1901.

[2] See Report on Important Public Works for 1852. Pharoah's *Gazetteer*, 118, says that the bridle paths round about the station were similarly made from private contributions.

[3] The Tahanamah, or engagement, is printed in full in Aitchison's *Treaties*, etc. (1892), viii, 106.

Ramandrug.

over Europeans who should reside in the station and over their servants and following should be relinquished to the Madras Government, but he retained jurisdiction over subjects of his own on the plateau. The exact effect of the clause dealing with the question of jurisdiction which occurs in the Tahanamah, or agreement with the Rája regarding the grant of the plateau, was the subject of discussion by the High Court in 1867 in the case of *Queen* v. *Vencanna* (3 Mad. H.C.R., p. 354). The High Court described the position as follows :—

"Under the concession, then, we are of opinion that persons, not "Native subjects of the Rája, committing offences on the plateau, for "which they are amenable to our criminal law, are protected from the "Rája's power over offenders ; and they alone can be apprehended, "committed and tried by the Magistrates or Justices of the Peace and "the Courts within Her Majesty's Indian Territories, or by a Judicial "Officer empowered to exercise jurisdiction on the plateau. Offences "committed by the subjects of another Prince or State, not made "amenable to our criminal law, must be dealt with, if at all, by the "Government, under the Tahanamah, as an international question."

The jurisdiction so conceded is exercised by the criminal courts of Bellary district under the Government of India's notification of the 5th March 1891 under sections 4 and 5 of the Foreign Jurisdiction and Extradition Act, XXI of 1879. This provides [1] that the sub-magistrate of Ramandrug shall exercise over residents in the land granted by the Rája, other than European British subjects and subjects of the Rája, all the powers with which he is vested ; that the criminal courts of Bellary district shall have jurisdiction over similár persons within the same area—except that the Government, and not the High Court, shall exercise the powers of a High Court ; and that the criminal law of India shall apply to these persons within this area. By another notification of the Government of India of the same date it is ordered [2] that the Collector and Head Assistant Collector of Bellary for the time being, provided they are European British subjects, shall be Justices of the Peace for Ramandrug.

[1] It is printed *in extenso* on p. 30 of Macpherson's *British Enactments in force in Native States* (Government Press, Calcutta, 1900).

[2] The full text of this is also given in Macpherson.

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Note.—The italic letters in brackets printed immediately after the names of places, etc., refer to the squares of the map in the pocket within which the places, etc., will be found.

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